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Maud Watson.

MANNERS AND CUSTOMS

OF TO-DAY.

BY

MRS. SARA B. MAXWELL.

What a rare gift is that of manners: Better for one to possess them than wealth, beauty or talent; they will more than supply all.—*Bulwer-Lytton.*

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Preface.

GOOD sense and good nature suggest civility in general, but in good breeding there are a thousand little delicacies which are established only by custom.—*Lord Chesterfield.*

In the following pages most of the rules and many of the ideas have been drawn from recognized authorities, the writer gathering her material from the accessible sources, not out of date.

A list of the books of the writers to whom she is most indebted, is appended at the end of the volume.

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CHAPTER I.

INTRODUCTION.

THE manners and customs of a nation indicate the degree of civilization which that nation has attained. Custom, in a legal sense, is applied to such practices as by long use have obtained a legal force. Hence custom is defined as unwritten law established by long use and common consent, and antedates written law. In the progress of civilization the development of the higher nature of man suggests changes of manners and customs.

The gradual evolution of human thought, which brings gradual individual freedom, suggests unwritten laws or right rules of action, a lessening of selfishness, a recognizition of human brotherhood, and yet with all our good feelings and right intentions, we may be extremely awkward in our deportment unless culture and contact with the world have made us familiar with the usages of good society.

A writer in the *North American Review* says: "Rules of human action are due to the contact and clashing of men with men. The closer men are pressed together by circumstances, the brisker is their action on one another and the more rapid the adjustments of their relationship. * * *

Cities are the centers of all that is denominated by civilization as the name indicates; they are the birth places and nurseries of civility, urbanity and

politeness. Among rural populations, from the causes which develop rules of conduct operating in a wider sphere, with less intensity and therefore with less rapidity, the progress is naturally slow and is mainly effected by the influence flowing over from the towns." This is quite true and writers on etiquette usually address themselves to dwellers in cities. It is the aim of this book to reach all classes, especially those whose opportunities of travel, observation and association with cultured people have been limited, and whose home education and training have, unhappily, been neglected. Etiquette has been defined thus: (French, *etiquette* a ticket or label affixed to a bag or bundle of papers) originally signified an account of ceremonies. In modern usuage etiquette denotes the ceremonial code of polite life, or those forms which are observed towards particular persons, especially in courts, at levees, and on public occasions. The original sense of the word points to the custom of delivering cards containing orders for regulating ceremonies on public occasions." Webster gives, besides the above, "the forms required by good breeding or prescribed by authority to be observed in social or official life."

What is good breeding? It is a synonym of nurture, education, instruction, training, formation of manners. Lord Chesterfield defined good breeding to be "The result of much good sense, some good nature, and a little self-denial for the sake of

others, and with a view to obtain the same indulgence from them."

There are fine souls born into this life, whose naturally fine sense of honor and quick perceptions guide them with little training, but they are rare and the majority of us must be trained to good manners. But real culture does not spread a polish upon the outside, but educes or trains the inner traits and faculties, so that after all our outward acts are but symbols of the inner life. "This may be true," you say, "but I have known persons to be polite when I knew that they hated each other." Very well; that is better than quarrelling or rudeness, and ninety-nine times in a hundred, this very politeness will eradicate the ill feeling which was probably engendered by misunderstanding, "As a man thinketh in his heart, so is he," and if a man act courteously, even though he does not at first conscientiously feel it, there must be something down deep in his heart which this courtesy symbolizes and repeated acts of civility will open the flood gates of feeling and wash away the temporarily turbid waters, and so even "make believe" in the right direction is a step towards true culture. Real civility comes from within; fashion to some extent from without; but even the latter has a real foundation and has, at least, a precedent in nature which is ever changing.

Swedenborg says: "This is a world of uses." So every mode has its use; every custom has an underlying reason for its observance; when the rea-

son no longer exists, the custom changes. For example; the old fashioned custom of drawing off the right hand glove before shaking hands with a lady—and which some gentlemen still practice—had its origin in feudal times, when the pressure of the iron glove would have been painful. It is no longer generally observed.

In an article on "English and American Manners," in the *Forum*, Mr. T. W. Higginson says: "There are those who would assert that the very finest manners, while not at all sure to be developed in a republic, are scarcely compatible with anything but a republic, or a nation which has at any rate the republican spirit; as the very finest manners applicable to all classes;" and he cites the late Charles Dabney, American consul for many years at Fayal, who had the same lofty grace for every bare foot boy that he had for princes. He mentioned another gentleman "who saluted millionaires and apple women with precisely the same high bred courtesy. These men afforded types of the very best American manners, a manner which extends to the humblest those amenities that elsewhere are graduated by the trivial distinctions of social rank alone."

In the beginning of our national life and until a comparatively recent date, we borrowed our manners, or at least copied them from the Old World, and we still have many forms in common with the different nations of Europe, especially France and

England, and while we retain what is best for us, we are sufficiently advanced as a nation to have our own rules of etiquette. As native refinement and taste have no reference to country or climate, we, of course, must have some rules in common with other countries, but for the most part we are a law unto ourselves. Realizing that this is a democratic country, without hereditary titles or precedence, where the lowliest farmer boy may become President, it becomes almost a matter of political importance that we shall *all* be trained if not born to good manners.

As we said in the beginning, the cities are the centers of fashion, but in the smaller towns and in the country, the question is constantly asked: "What ought I to do?" in this case or in that. With a sincere desire to help those thus inquiring, this book is sent on its mission, with a caution, however, that fashions are constantly changing, and that though New York City sets the fashions in etiquette for the whole country except Washington, which is purely a political center, yet different places differ on many points, and where there are unsettled questions, common sense and the golden rule must decide them.

It is to be regretted that we have not *fixed* society usages, or that there are differences of opinion on many points whose adjustment to a common code would make the intricacies of social customs easy, at least to those who have had the advantages of home culture.

CHAPTER II.

THE FAMILY AND THE HOME.

He entered in his house—his home no more,
For without hearts there is no home, and felt
The solitude of passing his own door,
Without a welcome.—*Byron.* Childe Harold.

Home is the resort
Of love, of joy, of peace and plenty, where
Supporting and supported, polished friends,
And dear relations mingle into bliss.—*Thompson.*

There is a strange something, which, without a name,
Fools feel and wise men can't explain.—*Churchill.*

AS the family is the foundation of society, we may be pardoned for beginning, contrary to custom, with the family and the home.

In studying the history of man, he seems everywhere to have passed through the same progressive stages, first that of the savage or hunter stage; next the pastoral state, with its flocks and herds; then the agricultural stage. At this stage our Aryan ancestors first developed the elements of social life. They "settled down" in families, and set up their Lares and Penates. The father, and after his death, some other male member of the family, was it ruler and judge. In the inevitable evolution of the race, the women sought a better ad-

justment of her surroundings, though she played a comparatively insignificant part until the Age of Chivalry.

Says a writer in the *North American Review:*

"The three great principles of chivalry were adventurous heroism, devotion, and gallantry."

But the gallantry of the knight was something more than a graceful and perpetual affection of love; it was a romatic homage rendered to woman as to a being in some sort elevated above man, a voluntary abnegation of the superiority which he had hitherto asserted, and to some extent, at least in theory, the reversal of the former relationship between the sexes. The spirit of chivalry proclaimed that woman should be reverenced because, "next to God they were the source of all the honor which man could acquire."

A nation's treatment and estimation of its women is a pretty sure indication of its advancement in civilization, just as the treatment of the wife and mother of a family tells what manner of man the husband and father is, or as the manners of children tell what sort of home training they have had, or if they have had any training at all.

Where the mother allows herself to be made a household drudge, her family treat her the same,—though they would indignantly resent any such intimation,—and her children are apt to be selfish and dependent.

In correcting the shortcomings of the family, or rather in laying down rules for the ideal family, one should begin as Dr. Oliver Wendell Holmes would with the education of a child—a hundred years before it is born.

We elevate the brows and say: "We are too busy and have too much to do with the present to look after the welfare of our possible great-grandchildren; as for the ideal family, we never reach our ideals, so what is the use bothering about it?"

Let us see. There is a right way and a wrong way, or a true way and a false way of doing things; or we might say there is always a *better* way; there is always room for improvement. We are constantly making new inventions because we must, and groping our way up to the light. The tendency of humanity is upward, as the tendency of the plant is toward the light. The True or Truth is just as true to-day as it was a thousand years ago, and will be just the same a thousand years hence.

The laws of truth and right are just as immutable as the laws of mathematics. If you do right to-day the influence of your act will reach your possible great-grandchildren according to natural law. We cannot go back; we must go forward.

Many families will not need the words I shall say here, but if among the many others, who from carelessness, lack of training in themselves, or from any cause, are doing injustice to themselves and their

children, and therefore to society, there shall be some who are benefitted, I shall not have had my say in vain.

When the young husband and wife set up their Lares and Penates, let them understand or learn all the relations of their new mode of life. Let them learn that mere money getting or selfish exclusiveness are not the sole end and aim of life. They must realize that as a new family they are a more important factor in the social economy than before. As one's relations to society are only the sum of his relations to the several members of it, a knowledge of the right relations of the different members of a family to each other is of the greatest importance in its bearing upon general society.

The first requisites of gentle breeding are unselfishness, courage and truthfulness, kindness and fidelity to the individual, which qualities extended to society show themselves in benevolence, charity, justice and patriotism. Outward acts are indexes of the inner thoughts and feelings.

It is said that the mother moulds the character and fixes the destiny of the child. This is true of strong women, but if you are at all observant you will notice in families where the husband and father claims the prerogative to "rule" that the children are apt to be like him, and they show this, particularly in their treatment of the mother. They treat her just as papa does.

There should be equal rights in the family. The children should be taught to honor father and mother, and to *obey* implicitly until they are old enough to understand reasons for so doing. This must be done firmly but with courteous kindness. There should be courtesy between husband and wife that the little ones may learn by example as well as by precept. Quiet example is the most powerful influence in the world. To illustrate: We once dined with a family who were proverbial for courtesy, and whose little ones were held up as examples of good manners to all the children of their acquaintance. A gentleman, a relative of the family, happened in; he ate his soup noiselessly, but he buttered a large slice of bread and spanned as much of it as possible with his naturally large mouth. Little five-year-old Charlie watched every movement with interest. The whole dinner was bolted in the same manner; the only redeeming thing about it was that he did not eat with his knife. The next morning at breakfast Charlie asked permission to butter his cakes for himself. The mother, being a student of human nature, granted the request and watched for results. Charlie took such enormous mouthfuls he could not manage them. He looked sheepishly at mamma, who asked: "What is the matter, Charlie?" "I was trying to see if I could eat like cousin Ben." "You seem to imitate him pretty well; do you like it?"

"I think I would after I learned."

"Very well; if you prefer to eat so, you may have a little table by yourself. Papa and mamma and sister don't like that way."

"Forgive me, mamma, I would rather eat with the rest of you."

But, though he was a little gentleman by nature and training, it was several days before he could quite forget the temptation to eat like cousin Ben.

Parents have it in their power to mould the manners of their children to their liking. Sympathy is the foundation of courtesy. A true mother sympathizes with everything that interests her child, and she will see that in his younger years temptation to wrong doing is kept out of the way. She will enforce obedience with even temper that she may not engender opposition in the child. If she cannot control herself, she has no right to assume control over another.

The home must be attractive, no matter if it contains but one room. Many a homestead is no home, and the worst possible homesickness is to be homeless at home.

The little daughter of a landlord was one day talking to the daughter of one of her father's tenants. She said: "This is not your house, Annie; it is ours."

"Oh, no," replied Annie; "it is our house, for we live here."

"No," insisted the other, "I know it is ours, for papa said so."

Annie, who was but four years old, was silent for some time; finally she seemed to have solved the problem. "Oh, yes, I know now how it is; it is your house but our home. Yes, that's the way it is."

Have as good a house as you can afford, but have the best home that it is possible for you to make. Your child has a right to be well born, and a right to a home where he can feel that he belongs and is not in the way. Yes, more; he has the right to feel that he is necessary to your happiness. Without hearts there is no home. Don't think that because you have not wealth, or because you must work, you are obliged to forego the path of life where flowers grow and instead plant thorns along your way by neglecting the amenities of a courteous behavior.

Poverty is no bar to good breeding, even if it should deprive you of much society. And even society will admit you if you have personal merit together with the manners of a lady or a gentleman. One has said: "It (poverty) ever has been and will continue to be the great training school for human endeavor, the severe but benignant nurse of every fortifying virtue." The children of wealth seldom achieve greatness. Material plenty and peace of mind are seldom conducive to any kind of endeavor. While a competence is necessary to

perfect relief from anxiety and riches desirable, this lesson is written for those of limited means, but may be applied by everybody.

Children know not rich or poor, high or low, but they do know good manners, and they know intuitively that courtesy means kindness. Little Fred R——, three years old, was visiting a lady who loved him. A lady with two little children called during a visit. She was very courteous to them. The hostess noticed that Fred was uneasy, but he was a little gentleman. As soon as the lady withdrew he said: "Oh, Mishy V——, me want to know 'at lady; she's sho nice to her babies."

"A word, a thought, how great a thing it is, and who can say what it has or has not done." "The first years of a man's life are precious, since they lay the foundation of the merit of the rest. Whatever care is used in the education of children, it is too little to answer the end."

Begin the education of the child before it is born by disciplining yourself. As soon as it is born begin teaching it order—order is heaven's first law—by regularity in all things. A time for everything.

When it is old enough to sit at table, teach it by example as well as by precept what to do. If your child has correct table manners, he will not go far astray in deportment anywhere. Never allow him to play with his napkin ring, spoon, or any article during meal time; to place his elbows on the table,

or to lean upon it while eating. Do not allow him to put his fingers in his mouth, or yawn, or do any of the vulgar things that untrained children are sure to do.

Teach him that it is rude to whistle in the presence of older persons, at home or abroad. Let him whistle by all means, but at the times and places when and where he will not annoy any one. Teach him to thank the one who waits upon him (except at table) be he equal, superior or inferior; to step out of the way instantly if another wishes to pass; to say: "I beg your pardon," if he has inconvenienced any one; not to go before older persons in passing out of a room; nor to leave the room suddenly without asking to be excused.

Teach him to either say "Good bye" or bow when leaving any one; to give up his seat instantly, when necessary, to older persons; to lift his hat to ladies, and never wear it in the house in the presence of ladies, and remember that ladies means his mother and sisters as well as strangers. Enforce respect and civility to the members of your own family and you have done a good work in the education of your child.

Teach him never to interrupt any one in conversation, nor to contradict, and when you ask him to do anything, never allow him to stop and argue the matter with you, but go cheerfully and at once and do it; and if he is inclined to say "I can't" show him how unmanly it is.

If it is necessary for him to interrupt you when speaking to others (as might be the case if it were school time, or time for him to go anywhere and he wished to speak to you before going, or to say "Good bye,") he must beg pardon for the interruption.

He must not ridicule any one, and must be taught to be kind and courteous to the poor and unfortunate as well as the aged. He must be kind to the birds and the animals—they belong to the Father's universal family—and he must be taught the meaning of: "For in as much as you did it unto one of the least of these ye did it unto me."

Never exact obedience from a child with threats or bribes; teach him to do right for right's sake, and for the respect that he has for himself. Make him understand that he is a necessary wheel in the family machinery, and inculcate in him that self-reliance without which he will be a nobody; and with it all, remember to prune away all the little out-croppings of animalism, all the little rudenesses so natual to children.

Never correct your child in the presence of others. Take him to your own room and gently point out his shortcomings, or give the necessary rebuke, but never lower the child's estimate of himself, or yourself, by humiliating him.

Let him feel that what you say to him is done in kindness for his good. I believe that many a child

is made a hypocrite by the unwise punishments of parents, and many a germ of nobleness has been blighted by the continual harsh rebuke.

As your children grow older, let each have his or her own room that shall be a small kingdom to each one, where he can exercise his taste in decorating, sewing, etc. If it is not possible to give them each a separate sleeping-room, give them at least single beds.

Make the home attractive. Cultivate a taste for the beautiful, the esthetic. Mahommed said: "If I had two loaves of bread, I would sell one and buy hyacinths, for they would feed my soul." Remember the little souls which are to be fed, and treat them as well, at least, as you do their bodies. Respect their ideas and the individuality of the different members of the family. If one has a taste for a certain line of work, let him try it; you can soon tell if he has any talent in that direction.

> "But parents to their offspring blind,
> Consult not parts, nor turn of mind;
> But, even in infancy, decree
> What this, what t'other son shall be."

Respect the child's feelings; its privacy; its likes and dislikes, where they are not mere whims.

Teach him to meet work and care and trouble bravely, not to hide from a dreaded thing, but to face it boldly. He must not play tricks. Let him play and shout and be happy, but he must learn to say *no*.

Good returns to us, so does evil. Whatever we send out must inevitably return to us.

Bring up your boys and girls to know themselves. Teach them the trinity of the moral, the intellectual and the physical nature, and make them understand that each must be educated and trained to the fullest possible extent in order to produce the perfect man or woman.

Teach them to reverence purity of body as well as of mind; to respect the body too much to defile it with tobacco, or other stimulants—or even with chewing-gum—to make it or keep it a temple fit for the in-dwelling of a manly or a womanly spirit. Guide them carefully and intelligently up into manhood and womanhood, and when they shall have arrived at that state, make them understand what true marriage means—that it is a union of souls, and should be made a sacrament. That it involves forbearance, sacrifice, fortitude, unselfishness, modesty, courtesy, in short, all the virtues with all the vices left out.

There are comparatively few persons who have the wealth to do as they please, but everybody can attain good manners. Not everybody does, but everybody may. While the possession of riches is desirable, and gives opportunities for culture, it does not always bring with it refinement of thought and manner; these must be born within. Many of our most refined men and women are people of limited

means. One of the most hospitable and courteous families of my acquaintance belongs to this class. The lady keeps no servant, does the family cooking and cleaning, gives a portion of every week day to a profession in which she excels, and has a regular weekly reception day, besides making calls and doing club work.

The plainest home may be the center of culture and refinement, and when mothers learn their true relations to society, through the family and the home, there will be less vain longing for wealth, and more care given to the building of character. There will be more self-respect, more love, less selfishness, and children will honor father and mother.

ETIQUETTE FOR CHILDREN.

Many families become suddenly wealthy, and desire to take their places in the social world where their good fortune would naturally place them—other things being equal—who know nothing of the management of a large establishment. For their instruction I will give a hint of how children are managed in families in large cities. In well regulated families, the boys and girls who are yet students take their breakfast earlier than their parents do, and the governess presides at the table, taking her breakfast with them, or if she likes, in the nursery with the younger children. If the smallest one is old enough to come to the table it does so. The

governess has the care of the table manners of the children, with full authority to advise and correct, and in the best families she is sustained in her "rulings," as only those of superior qualification are employed. She takes charge of them in the absence of the parents, and, if necessary, rebukes them in the presence of the mother.

After breakfast the governess sometimes walks to school with the elder girls, leaving the nursery pupils at their studies under the care of the head nurse, or if the weather is fine, they all go out together for a walk. Sometimes a maid accompanies the girls and smaller boys to their respective schools. The mistress of the house fixes these rules to suit circumstances; each one has her part of the work to perform, and she is held strictly to it.

After breakfast the father usually sends for the smaller children to come and say good morning and good-bye; then the mother spends an hour or more in the nursery with the little ones.

At luncheon, if the mother is at home and there are no formal guests, they eat with mother, the children putting on their "grown-up behavior." This is the school of manners; the meal is served as ceremoniously as if guests of honor were present, though none but the most intimate friend, whose conversation will not lower the child's ideals, is ever admitted to this sacred children's mid-day meal, usually at half-past one o'clock.

In the afternoon there is walking, driving, dancing or other extra lessons, and supper is served in the nursery for all children at six o'clock, until they are thirteen or fourteen years old, when, if there are no guests, they dine with their parents.

On Sunday the father takes luncheon with the rest of the family. This is his time for taking a mental review of the progress and development of his little ones.

The younger ones go to bed at half-past six or seven and the older ones at nine. The children never appear in the drawing-room when there are invited guests, except on birthdays and at weddings.

The mothers of these households, of course, spend as much time as possible with their children, and have a constant care over their manners and their morals, directing others in what she cannot do herself.

CHAPTER III.

INTRODUCTIONS.

THE forms of introductions and presentations must necessarily differ in a country where an equality of citizenship is established by constitutional law. In countries where precedence has been made the subject of legislation, forms are established and rigidly adhered to. Intellectual development, refined culture, and good breeding, combine to arrange our forms of presentation and introduction in such flexible ways as shall satisfy all grades of society.

WHAT IS AN INTRODUCTION?

An introduction is regarded as a social endorsement, and people who introduce everybody, everywhere, and under all circumstances, should stop and consider this, as introductions are often undesirable. Indiscriminate introducing should not be done by any lady, at home, or in society. She may have to regret the bringing of a burden upon her friends, or her own family, in the person of a vulgar, or pushing woman, or an undesirable man, or great bore.

Those persons who have been born and reared in the best society, never make a hasty presentation, or introduction. An habitual, though momentary

reflection, adjusts in their own minds, the proper relation of the two who are about to be made known to each other, and unpleasant mistakes are thus avoided.

A formal introduction is not necessary to a pleasant conversation between persons meeting at the house of a common friend during a morning call, at a private party, or reception. That a person was invited is sufficient guarantee of his respectability. They need not know each other afterwards, unless they each desire it.

AT A PRIVATE BALL.

Host and hostess should make introductions among their guests at a ball; guests may with perfect propriety introduce each other. In France and to some extent in England, they may even dance without an introduction. No gentleman will presume upon this "roof introduction," as they call it to know a lady afterwards, unless she desire it.

TRAVELLING ACQUAINTANCES.

Middle aged and elderly persons, may without the formality of an introduction, form acquaintances in travelling by rail, steam-boat, or stage-coach, and thus relieve the monotony, or heighten the pleasures of travel. Of course a certain reserve must be observed, and the parties need not know each other afterwards; although occasionally, lasting and bene-

ficial friendships have been made in this way. Young ladies are never accorded this privilege.

"ROOF INTRODUCTIONS."

In "exclusive society" in our large cities, a hostess "must not introduce two ladies who reside in the same town," unless there are especial reasons for so doing. Why? Because it might inconvenience the different "sets." Well-bred ladies understanding this rule, will not hesitate to speak pleasantly without an introduction. To many of our "speechless Americans" this is very awkward, as in the case of the young lady at a private concert, who when asked by a cultivated, high-bred lady, who the pianist was, blushed, looked away and did not answer. The lady knew that there was a deaf mute present and with a look of pity, said to herself, "poor thing," believing this young lady to be the mute.

During the evening, the young lady asked for an introduction. The lady gave her a cordial grasp of the hand and was surprised to hear her speak. She explained apologetically, "I could not answer your question awhile ago, because I had not been introduced to you ;—the pianist is Mr.——."

"But I could speak to you without an introduction. The roof was a sufficient guarantee of your respectability, and I thought from your not answering that you were deaf and dumb," said the lady.

It had not occurred to her before this rebuke, that she was guilty of a rudeness. She had been taught that it was not proper to speak to any one without a formal introduction and she did not understand the exceptions.

A superior breeding makes conversation as easy and entertaining between strangers who meet at the house of a friend, as if their names had been pronounced.

If one lady desires to be introduced to another, the hostess must ask quietly if she may do so. "No delicate-minded person would ever intrude herself upon the notice of a person to whom she had been casually introduced, in a friend's drawing-room; but all the world unfortunately is not made up of delicate-minded persons."

INTRODUCING GENTLEMEN.

No gentleman should ever be introduced to a lady, without her permission. It is proper for him to ask a common friend, or an acquaintance to introduce him, and there are few occasions when the request is refused.

The author of "Manners and Social Usages" says: "In our crowded ball-rooms, chaperons often ask young men if they will be introduced to their charge. It is better before asking the young gentlemen of this present luxurious age, if they will not only be introduced, but if they propose to dance with the

young lady, else that young person may be mortified by a snub. It is painful to record, as we must, that the age of chivalry is past, and that at a gay ball, young men appear supremely selfish and desire generally only introductions to the reigning belle, or to an heiress, not deigning to look at the humble wall-flower who is neither, but whose womanhood should command respect. Ball-room introductions are supposed to mean on the part of the gentleman, either an intention to dance with the young lady, to walk with her, or to talk to her through one dance, or to show her some attention."

Gentlemen scarcely ever ask to be introduced to each other, but if a lady through some desire of her own, wishes to present them, she should never be met with indifference on their part. Gentlemen have a right to be exclusive as to their acquaintances, of course; but at a lady's table, or in her parlor, they should never openly show distaste for each other's society before her.

SHAKING HANDS.

In America, it is the fashion to shake hands, and most married women, if desirous of being cordial, extend the hand, even on a first introduction; but it is perhaps better to bow only at a first introduction. Young ladies may shake hands with a lady, but bow only to a gentleman.

In her own house, a hostess should always extend

her hand to a person brought to her by a common friend and introduced for the first time.

AT A DINNER PARTY.

At a dinner party, a few minutes before dinner, the hostess introduces to a lady, the gentleman who is to escort her to the dining-room, but makes no further introductions, except in the case of a distinguished stranger, to whom all the company are introduced. Here, as we said, people are shy of speaking but they should not be, for the room where they meet is a sufficient guarantee that they may converse without loss of dignity.

At a large gathering in the country it is proper for the lady to introduce her guests to each other, and she may with propriety do so without asking permission of either party. A mother always introduces her son, or daughter, a husband his wife, and a wife her husband, without permission.

CASUAL INTRODUCTIONS.

"Introductions which take place out of doors, as on the lawn tennis ground, in the hunting field, or in any casual way, are not to be taken as necessarily formal, unless the lady chooses so to take them. The same may be said of introductions at a watering place, where a group of ladies walking together may meet other ladies, or gentlemen, and join forces for a walk or drive. Introductions should be made

by the oldest lady of the party, but are not to be considered as making an acquaintance necessary between the parties, if neither should afterward wish it. It is universally conceded now that this sort of casual introduction does not involve either lady in the network of a future acquaintance, nor need a lady recognize a gentleman, if she does not choose to do so, after a watering place introduction. It is always however, more polite to bow; that civility hurts no one."

THE PROPER ORDER AND FORMS OF INTRODUCTION.

Ladies of social equality are introduced to each other, so also are gentlemen. The younger lady is presented to the elder; the unmarried to the married; so, also of gentlemen, other things being equal. If a publicly admitted superiority exists, age, unless quite advanced, is not considered. The "obscure" are presented to the famous. Gentlemen are always introduced to ladies.

It seems almost unnecessary to give the forms of an introduction, yet this chapter would be incomplete without it. Introducing a gentleman to a lady, it is the custom to say, "Mr. A. desires to be presented to Mrs., or Miss B." Or, if the introduction has not been sought, but is made by a gentleman or lady desiring to bring unknown parties together for his or her own personal reasons, he or she says: "This is Mr. A, Mrs. B., it gives me pleasure to present

him to you." The married lady replies according to the degree of pleasure, or interest she may have in knowing the gentleman, regulating the expression of her sentiment by courtesy and good breeding. If she is glad to know Mr. A., she says so frankly and thanks the presenting party, who then retires. The young lady can only express a polite recognition of the gentleman presented by bowing, smiling and speaking the name of the gentleman as a response. It is a privilege of the gentleman to express gratification. Two ladies may extend hands to each other, so also may two gentlemen.

If there is anything the lady can say to break the ice of formality in introducing strangers, it is well to do so, as for example; "Mrs. Carter, allow me to present Mr. Holcomb, who is just home from a trip around the world." Mrs. Carter will be grateful of course for this suggestion of a topic for conversation. There is nearly always something that may be said to aid the introduced in opening conversation; the hostess, if she has the tact of a successful entertainer, will know what it is.

Care should be taken to pronounce each name distinctly, but if either name is not understood by the other party, he should say, "I beg your pardon, I did not understand the name," and it should be repeated to him by the person introducing.

If several persons are to be introduced to one gentleman or lady, mention the name of the single

individual first, then call the others in succession, bowing slightly each time; thus, Mrs. D—; Mr. G—; Mr. F—, and Miss F—.

In introducing relatives, or members of your own family, be careful to give the name as well as the degree of relationship. If you should introduce one to your "brother Tom," or your "cousin Kate," how is it possible for him to know the name? And in such case he does not like to ask.

The simplest forms of introduction are the best.

A lady should give her husband his title if he has one.

Gentlemen should be given their appropriate titles, as; "The Reverend Mr. Smith," or "The Reverend Dr. Smith," "Mr. Brown, the Poet;" "Mr. Williams, the Artist;" "Mr. Sullivan, the Author of 'Sunrise and Sunset.'" Titles mare ore fully treated in another chapter.

OBLIGATORY INTRODUCTIONS.

A lady should introduce a friend who is visiting at her house, to her callers, and courtesy demands that they cultivate her acquaintance while she remains with the lady.

OFFICAL INTRODUCTIONS

are of course given without first obtaining permission.

MISCELLANEOUS INTRODUCTIONS

are no longer permissible. A little reflection will show the advisability of this.

The introduced opens conversation. He is presented to those entitled to precedence from sex, age, or rank. A gentleman is thus always taken to the lady, the citizen to the mayor, the mayor to the governor, the governor to the President.

HOST AND HOSTESS

should be familiar with the accepted formalities of introducing. They should also have tact to make exceptions to general rules, when it is necessary to the enjoyment of guests. They should see that the shy and the awkward are introduced to those who have the happy faculty of making people forget themselves; of bringing out their best thoughts. "What we bring, we find." If we bring our better selves to those bashful ones, they will respond in like manner and be grateful for the opportunity to show us that they are not so "dull" as they seem. The success of an entertainment ought to be guaged—other things being equal—by the number of its shy participants who have been made happy, and if those whose ease of manner makes them at home every where, have given of their time and courtesy to the less favored, they will be compensated by the blessedness of giving.

INTRODUCTION BY LETTER.

Many people think that they are obliged to give a letter of introduction to every respectable person who may ask for it.

It is perfectly proper to refuse such a favor, upon the ground of unwillingness to take the liberty of presenting any one to the person to whom the introduction is requested. The utmost caution should be used in granting such a favor, or taking such liberty. One should be morally certain before giving such a letter, that it will conduce to the pleasure of both parties.

A letter of introduction should be brief and carefully worded. State in full the name of the person, and the city or town he is from, intimating the mutual pleasure that you feel the acquaintance will confer; adding as few remarks as possible concerning the one introduced. Persons are sometimes deterred from delivering letters which seem to them undeservedly complimentary. The following conventional form may be modified according to circumstances:

"I have the pleasure of presenting to your acquaintance, Mr. John Corwin, of St. Louis, whom I commend to your kind attention," or "This will introduce to you Mr. John Corwin, of St. Louis, who will be in your city for a few days. I am sure the acquaintance will be mutually agreeable."

This letter should be enclosed in an open envelope, on which, besides the address, it is custo-

mary to write in the lower left corner, "Introducing Mr. John Corwin, of St. Louis."

When the letter is to be delivered, it should be sent to the person for whom it is intended, with a card on which are the name and address of the person introduced. This should be answered by a call and an invitation to dinner, within three days, if the gentleman is to remain permanently, or for a length of time, and within twenty-four hours if his stay is very limited. If it is not possible for him to do this, he must send a card by special messenger to the stranger with explanation and the offer of such courtesies as are possible to him, provided, of course, the introducing person be entitled to such consideration.

When the gentleman delivers such a letter to a lady, he may call, send up his card to ascertain whether she will receive him then, or appoint another hour that will be more convenient.

PRESENTATIONS TO FOREIGN COURTS.

All presentations to foreign courts are made through the national representatives, and the information in regard to the various formalities required is obtained from them.

THE PRESIDENT'S LEVEES AT WASHINGTON

are open to every body. For information upon this interesting topic, see the chapter devoted to Precedence or Etiquette of Social Life in Washington.

CHAPTER IV.

SALUTATIONS.

"A BOW should be according to circumstances, respectful, cordial, civil or familiar."

Among formal acquaintances the lady bows first. Between intimate friends either may bow first. The gentleman must respond to the salutation of the lady with the same degree of cordiality, or lack of it, which she accords to him; he must never presume to claim more attention than she offers to him. Good breeding demands that she be not demonstrative, and that she does not publicly express in her greetings any dislike for him. She must either be polite to him or not recognize him at all. In bowing to a lady the hat must be lifted from the head. However, if a gentleman is riding in the saddle he touches the whip to his hat. If driving he bows cordially. Foreigners raise the hat under all circumstances. If smoking, a gentleman removes his cigar before lifting his hat.

An inclination of the head, without bending the body, is all that is necessary in bowing. The author of *Sensible Etiquette* says: "In no one of the trivial observances that good society calls for, is there a more unerring test of the breeding, train-

ing, nurture or culture of a person than the manner in which the salutation of recognition is made. It should be prompt as soon as the eyes meet, whether on the street or in a room. The intercourse need go no further, but that bow must be made. To omit it is to stamp yourself as low bred. There are few laws which have more cogent reasons for their observance than this. If the bow is not exchanged at the moment of the first meeting of the eyes, what a prodigious tax upon the memory it would be, destroying much of the pleasure of social intercourse; while if you bow as you recognize your friends in turn, there is no difficulty in remembering with whom you have exchanged salutations. In a drive upon a crowded promenade, it is not always possible to observe this rule, however, as the carriages frequently bowl past each other so swiftly as to prevent instant recognition, where the face is not thoroughly a familiar one. This rule holds good under all circumstances, whether within or without. Those who abstain from bowing at one time and bow at another, need never be surprised to find the well-bred avoiding any continuation of an acquaintance that they are made to feel can never be a congenial one; and such individuals must not shrink from knowing that the odious word "snob" is applied to them by those who are not snobbish, even though an absent mind is the cause of the remissness."

"Nearsighted" people ought to be made an exception to this rule, and they probably are where their infirmity is known.

"The introduction that entitles to recognition having once been made, it is the duty of the younger person to recall himself or herself to the recollection of the elder person, (should the elder fail to recognize him or her) if there is much difference in age, by bowing each time of meeting, until the recognition becomes mutual. As persons advance in life they look for these attentions upon the part of the young, and it may be, in some instances, that it is the only way which young people have of showing their appreciation of courtesies extended to them by the old or middle-aged."

"The salutation is the touchstone of good breeding," says St. Loup. Well-bred people always recognize by a formal bow those to whom they have been introduced or who have been introduced to them. This does not entail a calling acquaintance.

In walking, gentleman keep to the left of the lady to protect her from the jostling crowd.

A gentleman returns the bow made to a lady with whom he is walking, although the one bowing is a stranger to him.

If a lady bow to a gentleman and he does not recall her face, he must bow to her as respectfully as if he recognized her. It may be a lady to whom he has been formally presented, whose street costume

has transformed her, or she may have mistaken him for some one else. But no matter who it is, he must acknowledge the apparent recognition.

After saluting a lady, a gentleman may stop and ask permission to turn and accompany her a short, or a long distance. Under no circumstances must he stand in the street and converse with her.

In passing a person upon a public promenade or drive, bow the first time. If a friend, after the first time, in passing and repassing, should your eyes meet, smile faintly but do not bow. If a mere acquaintance bow the first time and take no further notice of the person.

Should a lady wish to speak to a gentleman on horseback, he should dismount and walk by her side, leading his horse.

Ladies must not talk, or call across the street.

When a gentleman is introduced to a lady, both bow slightly, and the gentleman opens conversation.

A gentleman, if a formal acquaintance, must not offer to shake hands with a lady unless she first extends her hand to him.

"The same formalities must be observed at entertainments," says the author of *Social Etiquette*. "The gentleman who is a formal acquaintance waits patiently for the lady guest to recognize his presence. Of course at a private party no lady will be purposely uncivil to any fellow guest. It would be a discourtesy to an entertainer. Neither will she

show sufficient gratification at meeting a gentleman that the most self-admiring of that sex, to whom vanity is not traditionally imputed, shall be enabled to imagine that she craves his attention."

A gentleman when calling or making a "brief visit" leaves his umbrella, overcoat and overshoes in the hall, but carries his hat and stick into the parlor. Unless the lady is an invalid, or advanced in years, she rises to receive him. If she does not rise she excuses herself and extends her hand to him. He does not remove his glove. He may seat himself, or not, but upon the entrance of another gentleman he takes his leave. The lady does not extend her hand, nor accompany him to the door, "unless she desires him to understand that she entertains a profoundly respectful regard for him." She introduces him to no one unless there should be some special reason why this formality should take place, but he converses with the other guests as if he had met them before. This does not entitle him to recognize them afterwards, unless he should meet them again under like circumstances.

A gentleman lifts his hat in passing ladies in a hall or corridor or upon the stairs. He uncovers his head reverentially in passing a group of mourners at a doorway.

If a lady should drop her fan or kerchief, a gentleman should of course pick it up and restore it to her, lifting his hat while performing this service,

whether he is acquainted with the lady or not. There are other courtesies which will suggest themselves, that gentlemen should show to all ladies. The lady bows or says "Thank you," though several authorities say that "thank you" is obsolete, and a "bow may convey more gratitude than speech." One authority says: "This etiquette has been criticized as an inadequate acknowledgment of an attention, but if those who are able to arrange a kindlier formula would but remember that it is quite as gracious to receive as it is to bestow benefits, perhaps they would be satisfied with present usage."

If a lady who receives these attentions is accompanied by a gentleman, the gentleman lifts his hat and says "Thank you."

If it is necessary for any reason to beg a lady's pardon he lifts his hat whether he is acquainted with her or not.

A gentleman opens a door for a strange lady and holds it open with one hand and lifts his hat with the other, while she passes through in advance of him.

A gentleman always uncovers his head in an elevator where there are ladies.

CHAPTER V.

VISITING AND VISITING-CARDS.

TO the unrefined, or underbred person, the visiting card is but a trifling and insignificant bit of paper; but to the cultured disciple of social law, it conveys a subtle and unmistakable intelligence. Its texture, style of engraving, and even the hour of leaving it, combine to place the stranger whose name it bears, in a pleasant or a disagreeable attitude, even before his manners, conversation and face have been able to explain his social position. The higher the civilization of a community, the more careful is it to preserve the elegance of its social forms. It is quite as easy to express a perfect breeding in the fashionable formalities of cards as by any other method, and perhaps indeed, it is the safest herald of an introduction for a stranger. Its texture should be fine, its engraving a plain script, its size neither too small, so that its recipients shall say to themselves, "a whimsical person," nor too large, to suggest ostentation. Refinement seldom touches extremes in any thing.—*Home Journal.*

One has said, "There ought to be a book of the laws and customs *a la mode*, presented to young

people upon their introduction into public company."

Says the author of *Sensible Etiquette:* "To some persons such a book may seem unnecessary, for the reason that our ceremonies are so few and so simple, that all who have been well trained are supposed to understand them. However, at second thought it will be remembered that customs are continually changing, and that mothers in America, with large families of children, sometimes allow fifteen or twenty years to pass without troubling themselves about much that is outside of their own nurseries or households. When the seeming interests of a grown-up daughter demand that the mother shall herself return to society, she feeling both indifferent and rusty, prefers to trust her child to the chaperonage of some relative or friend. It does not always happen that the matron whom she selects, is capable of instructing her charge, or it may be that it does not occur to her that the young girl needs any instruction.

Again, take young persons of either sex who have been educated in the country, and bring them into the society of a city, what means have they of learning its customs, excepting through dearly bought lessons of experience, which their sensibility might well have been spared, had such a book as that proposed, been put into their hands.

Good breeding is the same in the country as in

the city, it is true, but customs vary in different sections."

Bulwer says: "Just as the drilled soldier seems a much finer fellow than the raw recruit, because he knows how to carry himself, but after a year's discipline the raw recruit may excel in martial air, the upright hero whom he now despairingly admires, and never dreams he can rival; so set a mind from a village into the drill of a capital, and see it a year after; it may tower a head higher than its recruiting sergeant."

"It is the constant drilling of parents and teachers, line upon line and precept upon precept, that is needed with the young. The uncultivated who ridicule this drilling, who refuse to observe the forms that the cultivated adopt, not only expose their own deficient training, but their conduct gives increased testimony to the necessity that exists for a more general understanding of those laws of social life which, like the laws of the universe, prevent all things from returning to chaos. Some of these laws of social life, like the laws of civil life, differ in different lands; though not those that are the most essential in the regulation of conduct and behavior. Everywhere children are taught that affectation and pretense are vulgarities." That keeping the hat on in the house in the presence of a lady; impertinence to parents or any one; selfishly taking the best of any thing when there are others to be served;

and many other things equally rasping, are looked upon in the same light everywhere. In all cultivated society all breaches of good manners are regarded as either vulgarities or rudenesses. They denote want of early training, or a coarse nature not susceptible of refinement. In the thousand nameless acts which compose manner, the mind betrays its habitual bent. This is not so however, with the practice, or neglect of varying social laws, such as are acquired either by mixing with the world, or by that self-culture which leads a man to keep himself acquainted with the customs of the day. Good birth and good training are the privileges of the few; but the habits and manners of a gentleman may be acquired by any man who cares to add the graces of high culture to the knowledge and education necessary to success in any position in life. Some of these varying social laws are involved in the ceremony of leaving cards; which laws have through many years been derided as meaningless and stupid by the ignorant; as well as by many whose visiting is so simple as to need no rules to regulate ceremonious calls.

WHAT CARDS MEAN.

"The card is the medium of social intercourse when we are in our gayest moods, and we choose it to convey our sympathies to the sorrowful. The friendliest sentiments are expressed by a timely

card, and our coldest and bitterest dislikes can be similarly carried to an enemy. It tells its little story of fondness, or of indifference, according to the promptness and the method of its arrival. It announces a friend and it says good bye. It congratulates delicately, but unmistakably, and it is the brief bearer of tidings which a volume could explain with no more clearness."

THE STYLE OF CARDS.

The texture of visiting cards should be fine ; they should be engraved in plain script ; their size neither too small nor too large; there should be no flourishes, but clear medium sized letters, with the prefix Mrs. or Miss for ladies and Mr. for gentlemen. If a lady have a title she may prefix it to her name, as Rev. Mary C. Burgess ; Dr. Ida M. Thomas. No lady should use a suggestion of her husband's political honor, religious rank, military or naval position, or his professional occupation, either by abbreviation or otherwise. She does not wish to be received for his sake, but for her own. A lady may be mentioned with the honorable prefix the husband bears, but she should never assume it herself. It is not etiquette and is in bad taste ; besides, custom permits her to leave her husband's card with her own upon all those occasions which require hers, and in many instances the use of his card with hers is a matter of strict etiquette.

With gentlemen, it is customary to prefix to the name, military and naval indications of rank, as Gen., Adm., etc.; professional titles, such as Right Rev., Rev. and Dr.; but in this country Hon. and Excellency, for which there is no warrant but courtesy, are never taken by the unassuming.

The street and number are engraved in the lower left hand corner.

The mother's and eldest daughter's names are upon the same card usually during two years after the daughter enters society, unless she is sooner superceded by a younger sister. If not deposed, she may remain upon her mother's card as long as she likes.

When two daughters have been followed into society by a third one, it is in good taste to order

MISSES MORTON

engraved upon a card with the address, and an "at home" day. This card is for convenience only; each young lady has her separate card for individual uses.

A widow has no card during the first year of mourning, because she does not visit. After that her own Christian name, with the prefix Mrs., of course, should be engraved upon it. Her married name is obsolete.

VISITING AND CARDS FOR LADIES.

Says a writer: "Neither the little burg nor the

great city should know any difference in the conduct of the individuals composing its population. Allowing for the necessary variations in the tenor of daily life in the two places, there should be complete union regarding the proprieties; one code of behavior should cover all, and a person going from one place to the other, should be utterly undistinguishable by his conduct from those around him. If, indeed, every one took pains to be informed concerning the right and best in social intercourse and usage, and looked at the matter as one of real importance and not of frivolous trifling, rudeness and awkwardness would soon disappear from among us. In this connection another class of persons may be mentioned. The one comprising that large number who, having seen certain rules in books, treating upon etiquette, rely upon them instead of upon those unwritten rules which have been handed down in families from generation to generation, with only such changes as the changing states of society require. Here books are prejudicial, because instead of giving rules suited to the present customs of society, they do little more than repeat the rules of a by-gone age.

Still another class of persons cite the customs prevailing in the best society with which they are familiar, as the general customs of society at its best. No more effectual barrier to progress can be found than this class builds up. Northing short of

a revolution can demolish such barriers, and we have no Caesars nor Napoleons in our American scoiety to ride over them, trampling them down on their way. For every item of the regulatians of the best society there is a reason, and usually a compulsory one. Having been made intelligently, most of them can be rediscovered by intelligence, although for some of the finer distinctions, experience may be necessary. Obedience to these social laws is what obedience to law is in political life, and the obligations which individuals feel in their observance is said to be binding in proportion to the fineness of their sense of honor and the keenness of their self-respect.

Etiquette is the sovereign ruler of social pleasure; its kingdom comprises not only manners, but the application of manners to events. The observance of its laws avoids confusion and maintains decorum, insuring to each individual, due attention and respect. Its whole attention is to maintain the dignity of the individual and the comfort of the community. Whatever enjoyment of our daily existence we have, so far as others are concerned, is possible only through our obedience to the laws of that etiquette which governs the whole machinery, and keeps every cog and wheel in place and at its own work, which prevents jostling, and carries all things along to their consummation.

Surely the science of social intercourse and its

regulations are worthy of being made a study, as the means through which people meet each other, maintaining harmony and peace in their relations, and securing the greatest possible amount of comfort to all.

In our varying social forms, cards have changed less than anything else. They are very much the same, at least in style, as a hundred years ago.

To-day the same formalities of card etiquette prevail throughout the entire country, with the exception of Washington, which has customs peculiar to its fluctuating political conditions. Card and other etiquette is governed by its own social by-laws, to which no other place could conform.

FIRST CALLS.

In France, when a new-comer of recognized respectability fixes his residence in a place, he or she is expected to pay the first visit. In England among equals in rank, an invitation to call follows the leaving of a card—if the acquaintance is desired. In America the settled residents pay the initiatory courtesies, although in the large cities, when a family returns after a considerable absence, it is usual to send cards to their friends and acquaintances to announce their arrival, and to make known their address.

Says the author of "*Social Etiquette:*" "In New York, an introduction by one method or

another is a formal necessity." As the card etiquette of New York is the same as in other places in America, (except—as has been already stated—Washington), I quote further from this author—as I have frequent occasion to do: "An acquaintance to be formed between ladies who are strangers, may be arranged by leaving or sending cards, where a personal presentation is inconvenient, and when each one has a proper and justifiable knowledge of the other. The introducing lady or gentleman uses the following formula, writing it upon the upper left of her or his visiting-card:

Introducing
Mrs. Felix Field.

This card is inclosed in an unsealed envelope with that of the lady presented. This envelope must be of a fine quality, and either be posted or sent by messenger. If it goes by mail, an outer envelope which is sealed incloses it.

There was a time when a messenger only was considered either proper or courteous, but the postal delivery is now approved, and is satisfactory for the uses of the greater part of a lady's messages. The lady who receives the two cards must call in person, or, if this be impossible, some member of the family must call, or a letter be sent to explain the omission. Nothing less than this is possible, without offending the introducing party.

If the call is made upon the sender of the two cards, not more than three days should intervene between this courtesy and the introduction. This visit must be as promptly returned, unless an "At home" day is mentioned, either upon the visiting card or during the interview. If no special civilities are extended, and the introduced lady lives at a distance, she must leave a card with p. p. c. (*pour prendre conge;* to take leave) written upon it, to give information of her departure; but, if their acquaintance has gone no further than one visit each, she need not call again, and her leave-taking card closes the courtesy. If she be a resident of the city, she may include the new acquaintance in her formal visiting list, and invite her to receptions; but she cannot first ask the acquaintance whom she has herself desired, to a breakfast, luncheon or dinner, unless there is an especial reason for it which is clearly understood to be acceptable to the acquaintance who has been sought. It would be obtrusive. The first hospitality is a privilege very properly reserved to the one who has received an unsought acquaintance.

After a personal introduction, the oldest resident may, if she choose, leave a card which must be similarly acknowledged within a week, unless a visiting day is engraved or written upon the card of the first caller, when that special occasion cannot be overlooked without a return card or a written

apology. No further visiting is necessary, unless mutually convenient and agreeable.

Even this limited intercourse makes frequent meetings in society easier and more agreeable, and it involves nothing. It is simply ornamenting the barren wastes of speechlessness, and makes it easy for the American to avoid the vulgar habit of silence, even at a private party, when he is not introduced. Happily this appalling lack of courtesy, when speech would be a kindly assistance to the hostess, even if not wholly agreeable to guests, is drifting into the past along with many other of those *gaucheries* that are natural to a youthful country."

At watering places and country estates, calls are made upon those who arrive later. At places of summer resort, those who own their cottages call first upon those who rent them; and those who rent, in turn, call upon each other according to the priority of arrival, while both those who own and those who rent call first upon friends arriving at the hotels. In all these cases exceptions should be made where there is any great difference in the age; the younger then calling upon the elder, if there has been a previous acquaintance or exchange of calls. In first calls it is well to remember the English rule. The lady highest in rank makes the first call in England; and here, where age gives precedence, the elder lady pays the first call, unless she takes the initiative by inviting the younger to call

upon her, or by sending her an invitation to some entertainment which she is about to give.

When it becomes a question as to which shall call first (at places of summer resort) between persons occupying neighboring villas, who arrived from different cities at the same time, the lady whose home is in the city nearest the watering place would feel herself at liberty to make the first call, if she desired to make the acquaintance of her neighbor, provided they had both rented the villas for the first time that season. If not, the one who has been the longest occupant, calls first without reference to the distances of their respective cities. When the occupants of two villas, who have arrived the same season, meet at the house of a common friend, and the elder of the two uses her privilege of inviting the other to call, there could be no further question as to who should make the first visit. The sooner the call is made after such an invitation is extended, the more civil will it be considered. Not to call would be a positive rudeness. Equally rude is it when one lady asks permission of another to bring a friend to call, and then neglects to do it after permission is given.

In some foreign countries calls are often returned within twenty-four hours; there are no exceptions anywhere to the rule that all first calls should be returned promptly. If the acquaintance is not desired, the first call can be the last.

When, in place of a first call, an invitation to an entertainment has been given, the lady invited should at once leave cards and send either an acceptance or a regret. Whether she attends the entertainment or not, she should call within three days after it. All first calls should be returned within three days. A longer delay than a week is considered an intimation that you are unwilling to accept the new acquaintance, unless some excuse is made for the omission.

Another authority says on the subject of first calls: "A very desirable and polite expedient has been substituted for first calls, in the sending out of cards, for several days in the month, by a lady who wishes to begin her social life in a new city. These may or may not be accompanied by the card of some well-known friend. If these cards bring the desired visits, or the cards of the desired guests, the beginner may feel that she has started on her society career with no loss of self-respect. Those who do not respond are generally in the minority. Too much haste in making new acquaintances, however, 'pushing,' as it is called, cannot be too much deprecated." This method of "getting into society" looks very like "pushing," and we would not advise its adoption. You would better bide your time and have less to regret. The friend, whose card you would send by this plan, can manage to make you acquainted with her friends, and

in the course of social events you will probably take your place where you belong.

P. P. C. CARDS.

"When a lady leaves town for the season, for a voyage, or any protracted absence, she sends p. p. c. cards (*pour prendre conge*)—to take leave—to such of her friends or acquaintances as she is indebted to for unacknowledged courtesies. She sends also her temporary address if she cares to do so. When she returns to town again, and is ready to receive, she sends out her visiting cards with her receiving day engraved upon the left hand corner. A properly kept visiting record will explain which lady should make the first visit in the autumn."

CHANGE OF RESIDENCE.

"When a lady changes her residence, she must leave her card with her new address, upon those to whom she is indebted for a visit; but she need not enter, and she may send it by post to those upon whom she made the last call. Her new neighborhood may be out of the limits of her late friends' visiting range, or it may be located in a street that is distasteful; hence the first card should never include a call upon a formal acquaintance."

LAST CALL OF A YOUNG LADY ABOUT TO BE MARRIED.

The card of the mother or chaperon accompanies that of the young lady about to be married,

which she leaves upon her friends in person about four weeks before the wedding. Their names are not engraved upon the same card. She leaves her separate card for each lady member of the family upon which she calls, thus intimating that she personally desires to retain their friendship.

EXPRESSIONS OF SYMPATHY.

"If death occurs in the household of a friend, a card with any appropriate sentiment written upon it, or a box of cut flowers and a card, should be sent directly. The flowers are not intended for the funeral, but as an emblem of personal sympathy and affection. The same gentle recognition of any felicitous event, such as the birth of a child, a private wedding, the entering of a new house, etc., is a pleasant but not rigid etiquette among friends and admirers.

"Among acquaintances the card only, with no intruding expression upon it, is left, either with or without flowers—usually without when a sorrow has fallen upon a family. This card may be that of a stranger even; but it is never sent; it is always left in person, or it is carried by special messenger, as a more delicate recognition of the grave event. This act is one of gentle kindness, and demands no acknowledgement whatever. It is compelled by too delicate a sentiment for the sympathizer to desire a reply.

"This etiquette is not a necessity, but is only a proof of gentle breeding and refined manners."

HOURS FOR CARD LEAVING AND CALLING.

Calling hours vary in our cities and towns, beginning as early as twelve o'clock in some small places. From two to four is preferred by many, as during that time neither the lunch nor the afternoon drive is interfered with. The most fashionable hours are between two and five o'clock. Calls or visits made before six o'clock are called morning calls, or morning visits. Evening calls are made between half-past eight and ten o'clock. Evening calls are made only by gentlemen, except among intimate friends, unless a lady gives one evening a week to the reception of visitors.

AT HOME.

If a lady is driving when she makes her call, her man-servant will inquire if the lady of the house is "at home." If "at home," the lady calling will leave two of her husband's cards on the hall table in a conspicuous place, or hand them to the servant; one card for the master and one for the mistress of the house. Having seen the lady of the house, she will not leave her own card. When the mistress of the house is "at home," the lady must not give her card to the servant. If the servant does not know the visitor's name, he will say to her, "What name, if you please?" He will pre-

cede the visitor to the parlor where the lady is receiving and announce "Mrs. Courtland."

There are exceptions to all rules, and the exception to the rule of not giving the servant a card when the lady is "at home," is this: If the servant has not had previous instructions in reference to his mistress being "at home," or not "at home," the card should be sent in (only one, and that not turned down), to ascertain whether the lady or ladies are "at home" to visitors. Of course he could ascertain their wishes in reference to receiving generally, but it frequently happens that ladies are "at home" to their friends when not "at home" to acquaintances, and servants do not always understand the name of a visitor.

ENGAGED, OR NOT "AT HOME."

If not "at home," the lady calling will hand the servant three cards, one of her own and two of her husband's (it is no longer stylish for the names of husband and wife to be engraved upon the same card, except directly after marriage), the card of the lady will be for the lady of the house, as a lady leaves a card for ladies only; a gentleman leaves cards for both husband and wife. After the first call of the season it is not necessary to leave the husband's cards except after an invitation to dinner.

The servant of the lady calling will hand these

cards to the servant answering the door without remark.

If a lady is walking when she leaves her cards, or pays her visit, she will repeat the same formula, if the lady upon whom she calls is not "at home."

If the lady is merely leaving cards and not intending to call, she would hand the three cards to her servant, saying, "For Mrs. Smith," and he will repeat, "For Mrs. Smith" to the servant answering the door. Mentioning the name insures leaving the cards at the right door.

Some writers upon etiquette, object to the formula "not at home" being used, when ladies are engaged, or do not wish to receive visitors. It does not involve a falsehood, as every one knows what it means. Words are symbols and if we have made these three little words symbolize something foreign to their ordinary meaning, we must understand what it is and accept it accordingly. It is custom.

A lady should be very careful to instruct her servant, before the calling hours, what her wishes are with reference to receiving. If she is "not at home," the servant should say so as soon as he is asked if she is receiving; for a visitor once admitted into the house must be seen at any inconvenience. If the lady has a day for receiving, the servant should say, "Mrs. Jones receives on Wednesdays."

A LADY CALLING, ACCOMPANIED BY HER HUSBAND.

Ladies are seldom accompanied by their husbands when calling; if, however, the husband does call with the wife and the lady is "at home," he leaves one of his own cards for the gentleman of the house, which would be the only card left. If the gentleman of the house is at home, no cards are left.

CALLING WHERE THERE IS A DAUGHTER OR DAUGHTERS,

the lady leaves a separate card for them. But she does not leave her husband's card for them.

CALLING WHERE THERE ARE SONS,

she leaves her husband's cards upon them but does not leave her own.

CALLING WHERE THERE ARE GUESTS

stopping with a friend, the lady leaves cards upon them, as well as upon the friend.

If a lady is calling upon guests where she does not know the host and hostess, she must inquire if the ladies are at home; if she is not admitted she must leave cards for the host and hostess as well as for the guests, as this is one of the first requirements of good breeding.

AT RECEPTIONS.

Cards are always left in the hall when entering a reception. This custom makes the debtor and creditor list of the entertainer easier to arrange. If an invitation to a party or a reception is unavoidably declined after having been accepted, cards are sent by messenger upon the same evening and an explanatory note is forwarded the next day when more leisure will make its excuses and regrets understood.

LEAVING A SON'S CARDS.

When a son has lately entered society, his mother leaves his card, also her husband's, upon the lady and the gentleman of the house, but her daughter's cards are for the lady only. The son's card signifies that he is in society, and that it is expected that he will be included in the season's general invitations. This is strict etiquette. In a place of busy gentlemen, such an arrangement is necessary. It explains family conditions which otherwise might not be understood; and after one invitation is received from a lady by the son he can manage his own social matters with her by making his party call, and leaving his own card and address.

If the mother is unable to attend to those formalities which strict etiquette demands, the son's entrance into society, is managed by a near lady relative.

TIME FOR RETURNING CALLS AND CARDS.

All first calls must be returned within three days; also calls after a dinner or entertainment of any kind, if it is a first invitation, must be made within three days. After subsequent invitations to an entertainment, "the cards of all who have been invited, whether the invitation was accepted, or not, are to be left by some member of the family, upon both host and hostess, and also upon any one for whom the entertainment may have been given; within a week a single lady member of the family may perform this social duty of returning cards of thanks and congratulations upon the success of the *fete*, because in the height of the gay season, pressing engagements compel a division of these formalities. Gentlemen cannot assist in these social arrangements, and thus relieve the lady members of the family. They may, however, leave a lady's card at a house of sorrow, but not after a festivity."

One month after the birth of a child the call of congratulation is made by acquaintances. Relatives and intimate friends call sooner, often to the injury of the young mother and her babe.

A call of condolence is made within ten days after a death, if on intimate terms with the family; otherwise within a month.

In exchanging ordinary calls and cards, care must be taken to observe the etiquette of the person

making the call or leaving the card; a call in person must not be returned by a card only; nor a card by a call.

One cannot return the calls of elderly ladies, or even of one's equals in age, by leaving cards at the door. It is not considered respectful. If the cards of persons much younger are left after hospitalities extended to them, one can make a card serve for a return visit.

A person holding a higher social position can return a card by a call and it would be considered a compliment; but should a lady call upon an acquaintance of higher social position than herself, who had only left a card for her, it would be deemed an impertinence.

WRITING ON VISITING CARDS.

The name of the lady or gentleman for whom the cards are intended, must never be written on the cards left at the house. The only case in which it may be done, is when the cards are left for a lady or gentleman staying at a crowded hotel; to insure their delivery to the proper person, the name, "*For Mrs. Brown*," should be written above the engraved name of the person leaving the card.

WHEN CARDS SHOULD BE LEFT IN PERSON.

It is proper to call in person, or to leave cards of congratulation and condolence or after receiving

any unusual attention. After an acquaintance has lost a relative, a call should be made in person; also after an engagement of marriage is announced; after a marriage; after a return from a voyage, and after an invitation has been extended. However, if it is impossible to pay these calls in person, a card may be sent, except in the case of an invitation to dinner. A lady who gives a dinner must call upon her expected guests, if she owe them a call, before she sends invitations to them, so of course, after the dinner, the invited, whether they accept or decline, must pay the visit or call in person, unless grief or illness has been the reason for declining the invitation. Cards to inquire after friends during illness, must be left in person or they may be sent by a servant. First visits must be returned in person.

WHEN CARDS SHOULD BE LEFT.

Visiting cards should be left after every entertainment, by those who have been invited whether they have accepted the invitation or not, and they should be left the next day after the entertainment, if possible, and certainly within ten days. By entertainment is meant dinners, balls, "at homes," private theatricals, amateur concerts, garden parties, birthday parties, etc. It is not customary to receive the calls that are made after an entertainment, excepting where the lady has a day, or

when she has friends staying with her. For this reason, persons who wish to leave cards only, call within the prescribed three days, as they are then sure of not being admitted, where the customs of society are understood. However, after a dinner, as has been stated, it is the rule to ask if the lady is "at home." To dine at a house denotes a greater intimacy than the being present at a large gathering.

WEEKLY RECEPTION DAYS.

Among authorities consulted, one, a titled lady, says: "To receive visitors on a stated day in each week is only justified by a lofty position." Says another: "Unless the lady has professional duties, or is very much occupied with social ones, there is a sort of affectation about this, as it assumes that your acquaintances will specially charge themselves with remembering your particular day."

"Order is heaven's first law," and it facilitates the orderly working of a household to have a regular visiting day, as well as to have regular days for different kinds of work.

The ladies in the same neighborhood should have the same day, the oldest resident fixing the day. This custom, which is practiced in some cities, facilitates visiting, saves time and is otherwise convenient.

When a lady announces that she will receive on a certain day every week, it is not courteous to

leave cards on that day without going in, nor to call upon any other day, as it seems to denote a wish not to see her. One asks: "If a number of ladies who are friends receive on the same day, when and how will they visit each other? Can cards be sent through others?" The call must be made some other day; cards cannot be sent through others. Some ladies who are at home to acquaintances only on their reception days, admit intimate friends any day and at any time. A first call should not be made on reception days.

STRANGERS IN TOWN.

Strangers stopping in town should send cards with their addresses to the friends and acquaintances whom they wish to see. These cards may go by post.

CARDS TO INQUIRE.

Cards to inquire after friends during illness must be left in person and not sent by post. On a lady's visiting card must be written above the name "To inquire," adding nothing else. It has been suggested by a prominent authority that cards to return thanks for inquiries might be engraved as follows: "Mrs. Brown presents her compliments and returns thanks for kind inquiries." This card might be sent by post to all friends who had left cards "to inquire," in acknowledgment of their

kindness. The same authority suggests also that a similar card might be engraved and used by the afflicted, those who have lost a friend or relative. "Mr. A— begs to express his thanks for your kind sympathy in his recent bereavement." This would save much letter-writing. Both the above suggestions are worthy of adoption.

"For the purpose of returning thanks, printed cards are sold with the owner's name written above the printed words. These printed cards are generally sent by post, as they are dispatched while the person inquired after is still an invalid. These cards are also used to convey the intelligence of the sender's recovery. Therefore they would not be sent while the person was in danger or seriously ill."

Cards of condolence should be returned with mourning cards, when the family are ready to appear again in society.

WHEN CARDS MAY BE SENT BY MAIL.

A lady upon changing her residence in the city leaves a card in person on those to whom she is indebted, but to those upon whom she called last, she may send her card by post. Cards sent to acquaintances upon one's returning to town are sent by post; so also are p. p. c. cards, and invitations and replies.

FOLDING OR TURNING DOWN THE ENDS OF CARDS.

Cards left in person (except those left on reception days) should be turned down across one end. If not turned down it would denote either that it had been left on a reception day or had been sent in to ascertain if the ladies were at "at home," or that it had been sent by a servant. It does not matter which end of the card is folded over, though the right is given the preference, merely because it facilitates the reading of the reception day in the lower left corner. The turning of different corners to signify different kinds of calls is obsolete. Folding or turning down a card means simply that one has called in person.

LADIES' VISITING LIST.

Every lady who has a large acquaintance should keep a visiting book in which to record the names of her acquaintances, and the date when their cards were left upon her, with the date of her return cards upon them, and such other data of her "list" as would tax the memory without this record. This is valuable and necessary in sending out invitations.

WHEN A LADY HAS NO RECEPTION DAY.

When a lady has no day she should instruct the servant in the morning as to whom she will see, or whether she will be "at home" to any one. If

she is receiving, she should be dressed and ready to see visitors at the conventional hour and not keep them waiting. If she should for any reason be delayed, she should send down and ascertain if the delay will inconvenience the visitor. The servant should return to the parlor and say, "Mrs. —— will be down in a moment." An apology for any delay is due to the visitor.

The cards of gentlemen brought by the ladies of the family, and of aged persons who no longer make personal visits, are left on the hall table, unless the servant has a tray to receive them.

If the servant is not properly instructed and admits a lady when the mistress is not receiving, she can do no better than to go to the parlor and wait, saying to the servant at the same time that if the mistress is engaged she need not take the trouble to come down.

GUEST AND HOSTESS.

If you are a guest at a house, it is your duty to see that your hostess is not annoyed with any disrespect shown her by your visitors. They should always ask for the hostess and leave cards for her. Should they, through inadvertence, overlook these courtesies, you can quietly and delicately suggest them.

If you are the hostess and guests use your drawing-room to receive visitors who have not asked

for you, and an acquaintance calls upon you, do not receive him in another room, but, as mistress of your own house, receive him in your drawing-room.

CALLING AMONG STRANGERS.

If, in calling upon the lady of the house or her guest, you should be shown into a room where were assembled a company of visitors to whom you are unknown, give your name at once and say upon whom you have called.

RECALLING NAMES.

If you cannot recall the name of the person to whom you are speaking, say so frankly. No well-bred person will take offense because you have forgotten his name.

VISITING THE SONS AND DAUGHTERS.

If the sons and daughters of a family are invited without the parents—which is sometimes done where the acquaintance between the families is recent, and the social circle of those inviting is large—the parents should leave or send cards after the entertainment to which the children have been invited, as a recognition of the courtesy extended to them. The entertainers should return the cards, but there need be no further calling.

ACQUAINTANCES WHO NEVER MEET.

It sometimes happens that ladies exchange calls for years without ever meeting and who do not know each other by sight. They should seek an

opportunity to make themselves known to each other, the younger seeking the elder, although ladies sure of themselves and their social positions, waive all ceremony on these little points.

INFORMAL CALLS.

Ceremonious visiting is necessary to keep up an acquaintance, where the circle is too large for social visiting, but intimate friends expect and should have at least one or two informal calls each winter. The most satisfactory of all visiting, are these informal visits in plain morning dress.

Some ladies are "at home" to their most intimate friends at all hours, who are not "at home" to mere acquaintances in calling hours, because most acquaintances do not expect or wish to be admitted.

A CARD FOR A CALL.

Formerly it was considered necessary to exchange calls before sending invitations to families but slightly acquainted with each other. Now cards are enclosed with the invitation to take the place of a call.

NEW ACQUAINTANCES.

"It is not considered necessary to leave cards after a tea. A lady leaves her cards as she enters the hall, pays her visit, and the etiquette of a visiting acquaintance is thus established for a year. She should, however, give a tea herself, asking all her entertainers.

"If a lady has been invited to a tea or other entertainment through a friend without having known the hostess, she is bound to call soon; but if the invitation is not followed up by a return card, or another invitation, she must understand that the acquaintance is at an end. She may, however, invite her new friend within a reasonable time, to some entertainment at her own house, and if that is accepted the acquaintance goes on. It is soon ascertained by a young woman who begins life in a new city whether her new friends intend to be friendly or the reverse. A resident in a town or village can call with propriety on any new-comer. The new-comer must return this call, but if she does not desire the acquaintance, this can be the end of it."

HOW MANY MEMBERS OF A FAMILY MAY CALL AT THE SAME TIME.

Not more than two persons of one family, or at the most three, may make calls together.

A SUBSTITUTE FOR CALLS.

A lady giving one reception a year, to which she invites all her acquaintances may be excused from making calls or sending cards, unless she receives an invitation which necessitates the making of a personal call.

If a card is left on a lady's receiving day, she should make the next call.

LADIES' CALLING TOILET.

Ladies making calls in the city dress more elegantly than for walking or shopping. At places of summer resort, ladies may make informal calls in morning dress, or they may make cermonious visits in driving toilette, before the afternoon drive.

LADIES' RECEPTION TOILET.

On reception days a lady dresses richly and plainly. She wears a dark, plain dress, without flowers, or diamonds, these, like a man's dress coat and white necktie, are reserved for the dinner toilet.

RECEIVING VISITORS.

A lady rises when her visitors enter, but does not advance to meet them; they come to her. She seats the latest arrivals in such places or positions as will include them in the "circle" in such a way as to enable her to speak with each of them in turn. A gentleman takes any vacant chair without troubling the hostess. Should she be seated upon a sofa, he must not seat himself beside her unless she invite him to do so. If the company is not too large, she will try to generalize the conversation, paying no more attention to one than to another, unless it be to the aged, the stranger, the shy and the unfortunate. If she is a woman of true refinement she will do this. If she is a snob, not sure of her social position, she will give her sweetest smiles to the rich and the fashionable.

A lady—unless in her own house—does not rise upon the arrival or departure of guests, unless they are much older than herself. "Attention to the aged is one of the marks of good breeding which is never neglected by the thoughtful and refined."

A gentleman rises when ladies with whom he is talking, rise to take their leave. He also rises when ladies enter, but, unless in his own house, he does not seat them. Some ladies accompany lady visitors to the drawing-room door. They do not accompany gentlemen. Where the servant opens the door, the hostess should ring in good time, so as not to detain the departing caller.

A hostess who receives her visitors cordially, gives her hand to gentlemen as well as ladies.

A formal call or visit should be from ten to twenty minutes duration.

Visitors should not leave when the hostess is busy with fresh arrivals, but wait until they are seated, then take leave of her, bowing to those whom they know, or to those with whom they have been conversing, one bow including all.

INTRODUCTIONS.

As has been explained in the chapter on introductions, residents are never introduced unless both parties desire it, or unless there is some especial reason for it. Strangers in the city are introduced. All persons meeting under the same roof may converse without an introduction; though gentlemen

frequently ask to be presented to ladies, as Americans feel a litte easier when formally presented. When introduced, bow slightly and enter at once into conversation.

NEITHER CHILDREN NOR DOGS

are taken out when making formal calls.

CALLS IN THE COUNTRY.

may be less formal and of longer duration than those made in the city.

CALLING UPON SONS AND DAUGHTERS.

When calling upon the sons and daughters of the family, visitors should leave a card for the father and mother. If the ladies are at home, cards should be left for the gentlemen of the family.

Says the author of "Manners and Social Usages:" "In Europe a young man is not allowed to ask for the young ladies of the house in formal parlance, nor is he allowed to leave a card on them. He calls on the mother or chaperon; the young lady may be sent for, but he must not inquire for her first. Even if she is a young lady at the head of a house, he is not allowed to call upon her without some preliminaries; some amiable female friend must manage to bring them together.

"In America the other extreme has led to a very vicious system of etiquette, by which young ladies are recognized as altogether leaders of society, receiving the guests and pushing their mothers

into the back-ground. It would amaze a large number of ambitious young ladies to be told that it was not proper that young men should call on them and be received by them alone. But the solution would seem to be that the mother or chaperon should advance to her proper place in this country, and while taking care of her daughter, appearing with her in public, and receiving visits with her, still permit that good-natured and well-intended intercourse between young men and women which is so seldom abused, and which has led to so many happy marriages."

Did mothers more generally appreciate their duty in this regard, it would save their daughters many heart-aches and prevent many unhappy marriages.

CALLS AND CARDS FOR GENTLEMEN.

"Bachelors themselves have to observe and follow the rules of card-leaving; it is an irksome duty to many and is, therefore, very often neglected. If a bachelor has a number of intimate friends, the consequences of his neglect of this social observance trouble him but little, his friends probably know where to find him, and probably cannot get on without him; therefore, with them, he does not stand on ceremony. But if a bachelor has his way to make in society, and if he wishes to keep up the acquaintances he has already made, he must be punctilious in the matter of card-leaving. Bachel-

ors, as a rule, are expected to leave cards on the gentleman and lady of a house with whom they are acquainted as soon as they are aware that the family has arrived in town; or, if a bachelor himself has been away, he should leave cards on his acquaintances immediately after his return. Bachelors are often excused for their disregard of this social custom, but it is considered very negligent and ill-bred."

"The rules of etiquette, though stringent as regards acquaintances, have little or no application as regards intimate friends; friendship overrules etiquette, and in a manner usurps its place. There is very little 'ceremonious' card-leaving observed between gentlemen; if any intimacy exists between them, they will probably meet frequently enough in society without ceremoniously calling on each other. If a gentleman should not find his friend at home when calling upon him, he should leave his card as a proof of his having wanted to see him."

HOURS WHEN GENTLEMEN MAY CALL.

American gentlemen are excused from making morning calls because they have no leisure for it, but a gentleman can nearly always find time to leave a card, upon the occasions which demand it, or can at least send it by a lady member of his family. He may call in the evening, between half past eight and nine o'clock, and etiquette permits him to call on Sunday after church, or Sunday evening.

HOW MANY CARDS HE SHOULD LEAVE.

When a gentleman is not admitted the first time he calls (the first time in the season—autumn) he leaves one card for the married lady of the house, one for the husband, both turned down, and one folded across the middle for the remaining members of the family. So says one authority; another says, he must leave a card for each member of the family; still another says he must leave only two. If there were eight or ten members of the family and several guests besides, the lady must need have a capacious card receiver if the second authority quoted were followed. There was a time when nothing less than this was good form. After the first call, he leaves but one card until the year comes around again.

After an invitation to any entertainment he should call in person and leave cards on the host and hostess.

A gentleman, when calling, observes the same rule as ladies in reference to ascertaining if the ladies are receiving—he sends in but one card no matter how many members of the family he wishes to see. If he wishes to see a guest stopping at the house, the one card answers. If the lady is not at home, one card is left for her and one for the guest; and if it is the first call of the season a third card folded in the middle is left for the other members of the family. Here is another point upon which

authorities disagree, the folding of the card by a gentleman, some asserting that the *only* case in which a card may be turned down, is when a lady wishes it *distinctly* understood that she has called in person.

Bachelors leave cards upon the master and mistress of the house.

NEW ACQUAINTANCES—MARRIED LADIES.

A gentleman never makes a first call upon a lady without an invitation from the lady to do so, or unless he is taken by a lady who is sufficiently intimate to invite him to call, or unless he brings a letter of introduction. In asking a gentleman to call, a lady says: "We receive on Tuesdays, Mr. Smith." A gentleman should call within a week after an invitation, or, at least, upon her next receiving day. Not to do so is considered a rudeness.

When he calls upon the lady he will also leave a card for her husband, whether he has made his acquaintance or not. In Washington if a gentleman desires the acquaintance of a married lady, to whom he has been presented, he may leave a card at her door and receive recognition—the lady sending him her card with her reception day engraved upon it—but in other cities he cannot do this.

NEW ACQUAINTANCES—UNMARRIED LADIES.

If the lady whose acquaintance he seeks is unmarried he must ask permission of her mother or

chaperon to call. At first he may call only on formal reception days. If the mother finds him to be a desirable acquaintance, she invites him to dinner. After that he may express his appreciation of courtesies extended him in such delicate manner as inviting the ladies to a concert or the theatre or by sending a bouquet.

If he is introduced by letter, the letter is addressed to the mother or chaperon. He presents the note in person and it is optional with the mother, whether she will introduce him to the young lady, although for the sake of the introducer she must make him welcome.

If the lady is not at home when he calls with his note of introduction, he does not leave it, but calls again.

LADIES SPEAK FIRST.

When a gentleman asks for an introduction to a married lady, he must not upon a subsequent meeting speak to her, until she has signified her desire to continue the acquaintance by a bow of recognition. As has been stated, she may invite him to call upon her regular reception day, but an unmarried lady can not do this.

MISCELLANEOUS RULES.

A gentleman of leisure will call at the conventional time for making morning calls, between two and five, but a business man will call between

half past eight and nine o'clock in the evening and never prolong his call beyond ten o'clock.

A gentleman should always promptly accept or decline an invitation to anything. All invitations except an ordinary afternoon "at home" or *kaffee klatch*, must be acknowledged. If it is a first invitation, he must send an immediate answer, leave his card the next day and then call after the entertainment.

A gentleman should not call on a young lady without asking for her mother, nor should he leave cards for her alone, but always leave one for the mother.

"A gentleman calling upon ladies, if he is well acquainted with them does not send up his card; the servant announces his name. If he is little acquainted with them he does send up his card."

"If he wishes particularly to call on one member, he says so to the servant, as, 'Take my card up to Miss Jones,' and he adds, 'I should like to see all the ladies if they are at home.'"

"When a young lady has been in society several years and is still unmarried, she may receive gentleman visitors alone, and it is neither an informality nor an indelicacy."

Gentlemen should take time to call on those who entertain them, showing by a little personal attention, their appreciation of the courtesies shown them.

"Members of societies or clubs, who meet weekly at each others' houses for social purposes, do not leave cards after these entertainments. Those friends or acquaintances who are not members, but are invited by the gentlemen entertaining, hand in or send their cards afterwards, in acknowledgment of the courtesy extended to them."

A note introducing one gentleman to another is always accompanied by the card of the introducing gentleman. Between gentlemen etiquette permits the note to be sent by post. The formality of an introduction by letter is given in the chapter on "Introductions."

A gentlemen leaves a card of condolence for a bereaved friend.

When making a formal call, a gentleman asks to see all the ladies of the family. If he is calling upon a young lady guest, he must ask to see her hostess, even if he does not know her, and must also send her his card.

A lady never leaves cards upon a gentleman, and never calls upon a gentleman, except officially or professionally.

"Gentlemen should not expect to receive invitations from ladies with whom they are only on terms of formal visiting, until the yearly or autumnal call has been made, or at least their cards have been sent."

A general invitation from a lady means nothing.

Gentlemen leave their overcoats, overshoes and umbrellas in the hall, but take their hats and canes into the parlor; provided, however, a gentleman is a frequent visitor at a house, he may leave his hat and cane in the hall. The hat and cane should be kept in the hand, unless it becomes necessary from any cause to set them down, in which case put them on the floor beside you.

In calling, gentlemen wear their usual morning dress, a black frock coat, dark trousers, silk neck-tie and a neutral shade of gloves. However, in warm weather, light colored trousers and white vest are often worn.

A gentleman on receiving a friend meets him at the door and places a chair for him. On receiving a lady he shows the same courtesies to her, and when she departs he accompanies her to the door of her carriage.

A gentleman must never look at his watch unless he has an engagement and asks to be excused. He should rise upon the entrance of ladies, but he need not offer seats to them unless in his own house, or unless the hostess request him to do so; he does not offer his own chair unless there are no others.

A gentleman rises when the ladies with whom he is talking rise to take their leave. He also rises when ladies enter the room.

Gentlemen make formal calls twice a year, but

only once is absolutely necessary when no invitations have been received that require a return.

After a private wedding, a gentleman sometimes sends his bachelor cards by post, to those whose acquaintance he wishes to retain. The recipients of these cards should call upon the bride within ten days after she has entered her new home.

R. S. V. P. (*repondez, s'il vous plait*—answer if you please) is sometimes engraved on the lower right hand of cards requiring immediate acknowledgment, although where the etiquette of cards is well understood, this is not necessary, as the courteous man or woman will acknowledge an invitation without a reminder.

CALLING ON STRANGERS.

In most countries, as has elsewhere been stated, the stranger makes the first call. Here, it is the rule among the best people everywhere to call upon the stranger. After new-comers are "settled" among us, residents call upon them; send in their own with their husbands' or their fathers' or brothers' cards, and if they find the stranger at home, a brief but cordial visit is made. This is returned within a week, or a note of apology sent to explain the omission and the return call is made later on. If a card is sent in return for a first visit, or is left in person without an effort being made to see the persons who have made the first visit, it is

understood that the strangers cannot or do not wish to receive visitors.

"A gentleman cannot make a first call upon the ladies of the family of a new-comer, without an introduction or an invitation, even though he be a married neighbor. His lady friend, or his kinswoman, may leave his card, and afterward he may receive an invitation, verbal or written, to make the new acquaintance. Under such circumstances the usual formality of introduction may be made by his second visiting-card, which he will send in to announce himself at the time of his visit, provided he pays his respects to the new household unaccompanied by a common friend.

The sending of his card to the strangers was an unmistakable request to make their acquaintance. If his visits be undesirable, the way is opened for an easy method of declining them. His card need not be noticed. This refusal of friendliness is far less awkward and unpleasant for both parties than to ask permission verbally to become a visitor and be verbally rejected. Sometimes there are unfortunate family complications or conditions which compel a refusal of gentlemen's society, but which are unexplainable. Painful necessities are oftenest the very ones least easy of explanation. No gentleman possesses a reasonable ground for offense, or for feeling hurt, if he be not admitted as a visitor to a family whose circumstances and conditions are

unfamiliar to him. It is not difficult to imagine that the stranger who refuses to accept a new friend is likely to suffer more than the rejected person." —*From New York Social Etiquette.*

A stranger makes no overtures for acquaintance to older residents. But two men or two women may desire to know each other—they may have met at the house of a common friend or have heard of each other—and they may arrange to exchange calls, the younger, if much younger, making the first call. If their "at home" days are the same, they will settle upon some other time.

"Aged gentlemen or ladies, eminent persons, and clergymen, always receive the first call. It is proper to leave a card for them, even when they are known to be too much engaged either to receive in person or to return calls of ceremony. The card signifies respectful and appreciative remembrance.

No custom is more significant of the highest and noblest breeding and the gentlest culture, than that of remembering the aged by all pleasant formalities. Our citizens are accused by other nations of indifference to those who are advanced in years. This may be true of selfish people and of plebians, but it is not true of our refined and high-toned members of society. A thoughtful courtesy and a tender consideration make the late afternoon of life beautiful with respectful regard, even when a lack of familiar acquaintance has withheld affectionate devotion."

CHAPTER VI.

NEW YEAR'S CALLS.

THE first day of the year, when everybody "resolves" to bury the past, animosities and bad habits especially, and begin a new life, is more or less celebrated by a "universal hospitality," although in the larger cities, owing to the increasing size and population, New Year's calling is not so much indulged in as formerly. Many families in smaller cities and towns, for various reasons, also close their doors on this day.

When it was the almost universal custom for many, or several ladies to receive at the same house, lists of those receiving were published in the newspapers a day or two before the great day. Under cover of the general good will and hospitality, bores will intrude themselves, and sometimes men will call who, upon any other day or under any other circumstances, would not dare do so. This is one of the reasons why some ladies are not "at home" on the first day of the year. The fact that a lady receives alone is not always a bar to rudeness.

A married lady may, under certain circumstances, after a return home from a long absence, if she has changed her residence, or if she is living at a hotel

or boarding-house, or is visiting friends —send her cards to gentlemen whom she wishes to receive, stating that she will be at home on New Year's day.

It is now more popular for each lady, assisted by her daughter, if she have any, to receive at her home, although the custom of several ladies receiving together is not obsolete by any means.

NOT AT HOME.

In large cities, if a lady does not receive, she ties a basket to the door-knob to receive the cards of gentlemen callers. As a rule this is not as satisfactory as a friendly reception inside the home, especially to real friends to whom perhaps this one day of the year affords their only opportunity of expressing kindly regards for the family.

New Year's calling is a beautiful custom, and while hearts are warm and friends are true, will never wholly disappear.

A lady who is at home on this day will, of course have all her arrangements completed the day before, that she may be ready to receive the first caller.

HOURS FOR CALLING.

The hours for calling are between eleven o'clock in the morning and nine in the evening.

COSTUMES.

Ladies are allowed to exercise their individual tastes in the matter of dress, but for elderly ladies a plain black dress with soft, rich lace at throat and wrists is considered in the best taste. Young ladies should be prettily but simply attired. Young married ladies may wear their "best" if they cover neck and arms in the day time.

But whatever costume a lady assumes she must wear gloves. This rule is absolute.

REFRESHMENTS.

A lady may offer refreshments or not, as she likes, and they may be simple or grand, but she should have hot tea and coffee in either case. Some ladies "keep a silver kettle of bouillon standing in the hall, so that gentlemen coming in or going out can take a cup of it unsolicited." Sandwiches, boned turkey, fruit and cake, make a simple and enjoyable luncheon; but ladies may use their own taste or convenience in spreading a more elaborate feast.

CARDS.

Gentlemen should hand their cards to the servant who opens the door, he being provided with a tray or card basket in which to receive them.

If a gentlemen calling upon any lady of the group, who are receiving together, is not known to the hostess, he sends his card to the one upon

whom he wishes to call, and she presents him to the hostess; and if there are few or no other callers present at the time, to the other ladies.

A gentleman is invited but not urged to take refreshment as he is about to take his leave.

He must wear his gloves, and he may wear his overcoat and carry his hat; but there is no law against his leaving the overcoat and hat in the hall. If he does not leave them, he should not be asked to remove his overcoat nor to be relieved of his hat.

DURATION OF A CALL.

Calls may be from five to fifteen minutes in duration, and a gentleman should never be urged to prolong his stay when he is ready to depart, as he probably wants to make the most of the day.

THE PRESIDENT

Is "at home" at mid-day on New Year's day, and at that hour receives the diplomats in full dress, army and navy officers in full uniform, and others who desire to pay their respects in fine "visiting costumes."

The cabinet ministers, heads of departments, judges and other officers, receive those below them in rank.

In New York and some other cities the clergymen and highest officials hold receptions from

eleven till three o'clock, in order that their male friends may pay their respects to them.

The etiquette of New Year's calling differs little in the different places. It is with this as with every other custom. General rules are laid down, but it must always be borne in mind that there are exceptions to all rules.

A married lady may receive her gentlemen friends with the assistance of other ladies or the help of servants. She may even open the door herself to callers, and be as self-respecting as if she were surrounded by all the gorgeousness possible in families of wealth. She knows that the friends who call are sincere in their expressions of good will, and that their visits are prompted by respect for herself.

Though hospitality is sometimes abused on the First day of the year, let us not abandon the beautiful custom of calling and receiving on New Year's day.

CHRISTMAS.

Christmas, too, the forerunner of the happy New Year, is marked by general good feeling, expressed by simple gifts between friends and an exchange of cards between acquaintances. The cards should be plain visiting cards, with perhaps a short sentiment or motto printed across the top in gold or silver. Little books in parchment, or vellum, have taken

the place of the Christmas cards so fashionable a few years ago.

Happy the man who from out his own abundance can and does remember the poor. The poor are not alone those who lack material comforts, but every man and every woman of a sympathetic nature knows where to find those afflicted with the poverty of friends and happiness.

CHAPTER VII.

INVITATIONS, ACCEPTANCES AND REGRETS.

"IN no way is one's culture sooner made known than by his manner of writing a note or a letter."

Formal notes of invitation are written or engraved in the third person. So also are acceptances and regrets. It seems unnecessary to say that the name should never be signed to a note written in the third person, yet we are told that where the usages of good society are not understood, this has been done.

SOLECISMS AND BARBARISMS.

Among the curiosities in acceptances and regrets which have been received by kind hostesses, we give the following examples:

"Mr. Jones accepts with pleasure *your* polite invitation, etc."

"DEAR MR. AND MRS. CRAIG:

Your invitation at hand. Thanks. Will come if I can. G. B. CROWLEY."

"Miss James regrets very much her inability to accept Mr. Palmer's polite invitation for Thursday, June 18. A previous engagement detains me."

In writing an acceptance, never say, "I will avail myself of the pleasure," or "I will accept," or "I will have the pleasure of accepting," but "Mr. Jones accepts, etc." If accepting a dinner invitation, say "for dinner," not "to dinner," or if the note is informal and written in the first person, asking you "to dine," you can say "to dine" in your answer.

It is a good rule to answer an invitation in the precise formula observed by the writer. If the invitation is to dinner, care should be taken to repeat the hour, in order that if a mistake has been made, it can be corrected.

OBSOLETE WORDS.

A few years ago it was correct to say "your polite invitation." "Polite" has been dropped and "kind" is now the word instead. "Presents compliments" is also obsolete.

FIRST INVITATIONS.

Always accept a first invitation, if at all possible. You thus show your appreciation of the hospitality extended to you. Write your acceptance immediately upon receiving the invitation, or if impossible to accept, send regrets explaining why you cannot do so.

A first invitation which has not been accepted, should not, as a rule, be repeated until a courtesy of some kind has been shown in return. If no call is made after a declination of a first invitation, it is understood that the acquaintance is not desired.

SHOULD INVITATIONS BE ANSWERED?

All invitations to dinner, to an opera or theatre party, to a wedding breakfast, to luncheon or to a ball, should be answered at once, accepting or declining, in order that the hostess may make her arrangements accordingly. If you accept and any after occurrence prevents your going, write an explanatory note of regret to the hostess at the earliest possible moment, especially if the invitation be to a dinner party. Don't think that you are of so little importance that your absence will make no difference to any one. Humility is an admirable quality, but it should go hand in hand with courtesy.

When a lady writes an invitation upon a visiting card it is not to be answered unless she adds R. s. v. p. (*Repondez si'l vous plait:* answer if you please), in the lower right corner. (The English are discarding or have discarded the R. s. v. p. and have substituted for it, "*The favor of an answer is requested.*"

Some authorities, especially the French, say *every* invitation should be acknowledged, as they

claim that it is as impolite not to reply promptly to a note, as it is not to answer to a question asked in speaking. Others except such invitations as are written upon a lady's visiting card.

It would simplify matters for those unaccustomed to the formalities of social affairs, if a rule were adopted and everywhere enforced, to reply promptly to every invitation, unless we except large receptions. This would do away entirely with the declining R. s. v. p. Those who understand the usages of good society, sometimes wince at being reminded that they must reply. On the other hand there are those who never answer unless the card contains the request to do so, the R. s. v. p.

REGRETS.

In writing a regret it is well to state the cause of your inability to accept, or at least to manifest enough interest in the attention shown you, to make your note courteously kind.

SONS AND DAUGHTERS SHOULD HAVE SEPARATE CARDS.

One card or note of invitation is sent to a husband and wife, but other members of the family if invited should have separate cards. Instead of addressing a note to "Mrs. Potter and family," the individuality of the son or daughter invited should be respected. However, there are sometimes good reasons for sending but one card to a family, such

as a scarcity of cards or lack of time. A hostess should provide against either contingency.

TO WHOM SHALL THE ANSWER BE ADDRESSED?

The answer to an invitation should be addressed to the lady or other person or persons who issue the invitation. If issued in the name of Mr. and Mrs. Smith, the answer goes to Mr. and Mrs. Smith. If Mrs. Smith alone invites you, reply to her.

WHO SEND INVITATIONS?

Invitations to a wedding, a dinner or a party are sent out in the name of both host and hostess. Those to "At Home" matinees, balls, Germans, breakfasts, luncheons, etc., are in the name of the hostess only.

If a gentleman is a widower, he sometimes sends out invitations in his own name, but more frequently the name of his eldest daughter—who presides over his household—appears on the card with his own. If she is to be married, he invites to her wedding.

An unmarried, "elderly young lady" may issue cards to a tea in her own name.

FORMAL INVITATIONS,

should be sent out from ten to twenty days before the entertainment is to be given, according to the formality and importance of the occasion. In-

formal invitations are sometimes sent only two or three days before. They may be written upon a lady's visiting cards.

Gentlemen should not be invited without their wives, where ladies are invited; nor should ladies be invited without their husbands where gentlemen are expected.

INVITATION TO FRIENDS IN MOURNING.

Invitations to weddings and receptions are sent to friends in mourning—after the first month—but are of course declined except only to witness the marriage ceremony at the church, of near and dear friends. All of these cards or notes are preserved until such time as the family desire to re-enter society, when they serve as a guide in making a list of those to whom cards must be sent. Usually at the end of a year, the family send out cards bordered with black, to all who have remembered them.

BEFORE ISSUING INVITATION

cards to a dinner, an elaborate reception, a ball or a party—before any very formal entertainment—a lady pays a visit, or a call by card, to all acquaintances to whom she is indebted for social civilities. In some places the visiting card is enclosed with the note of invitation, instead of being left in person.

AFTER CALLS.

Next in importance to promptness in answering an invitation, is punctuality in making the after call. A personal visit must be made after an invitation to dinner, whether the invitation be accepted or not. One should ask if the lady is at home; if she is not at home, cards must be left. To be invited to dinner is considered the greatest possible social compliment.

After other entertainments cards are left or sent by those who have been invited.

It is not necessary to make an after-call, after having accepted an invitation to a lady's opera box, or to a theatre party where there has been no entertainment preceding or after it, unless it is a first invitation. You can thank the lady for the attention shown you, when taking leave of her in her box, or when escorting her to her carriage.

A CARD EQUIVALENT TO A VISIT.

Everywhere, a card sent by a private hand in an envelope, is equivalent to a visit. In England one sent by post is equivalent to a visit, except after a dinner.

INVITATIONS MAY BE WRITTEN OR ENGRAVED.

If an invitation is written it should be neatly done. No abbreviations of names should be made,

but the full name should be written upon one line and the title never separated from the name, as

Mr. and Mrs. E. H. Corning
request the pleasure of
Mr. and Mrs. Drake's company at dinner,
December fourteenth, at seven o'clock.
156 Clifton Heights.

Many persons who entertain much keep on hand engraved invitations with blank spaces for the names of guests and dates, which are easily filled and save time and labor.

Many sensible people advocate the sending of all invitations by mail. This mode ought to be adopted.

In cities and large towns, stationers or engravers can advise one in the matter of cards and notes, but for the instruction of those remote from these centers, we give a few examples; others will be found in their appropriate places.

The usual form of an invitation to a dinner party is as follows:

Mr. and Mrs. George Harrison
request the honor
of Mr. and Mrs. Arthur's company
at dinner
on Monday evening, November tenth, at eight o'clock.
46 High Street.

A proper form of acceptance will be as follows:

MR. AND MRS. DAVID ARTHUR
accept with pleasure
Mr. and Mrs. George Harrison's
kind invitation to dine with them on Monday evening,
November tenth, at eight o'clock.
29 Sixth Avenue.

The following is the usual style of declination:

MR. AND MRS. DAVID ARTHUR
regret most sincerely that serious illness
in the family
[or a previous engagement, or other cause]
makes it quite impossible for them to accept
Mr. and Mrs. George Harrison's
kind invitation for Monday evening,
November tenth.
29 Sixth Avenue.

WEDDING INVITATION.

MR. AND MRS. DEVERE THOMPSON
request your presence
at the marriage of their daughter,
BLANCHE,
TO
MR. JOSEPH HOWARD,
on Wednesday morning, October fourth, 1892,
at eleven o'clock.
Plymouth Church,
Chicago.

SILVER WEDDING.

Twenty-fifth Anniversary.

MR. AND MRS. JAMES B. BLANCHARD,

At Home

Monday evening, November twenty-fourth,

1890,

From eight to eleven o'clock.

CHAPTER VIII.

DINNERS AND DINERS-OUT.

IT is the highest social compliment to be invited to dinner. To be asked to break bread with one at his own table is an expression of good will, and no truly well-bred person will accept this hospitality unless he fully reciprocates the feeling.

WHOM TO INVITE.

When a lady decides upon giving a dinner party or a series of parties, the first consideration is the proper classification, so to speak, of her guests. She selects for each party those who she has reason to believe will be agreeable to each other. Says that most excellent guide, "Social Etiquette of New York:" "The differences in social conditions often go far toward deciding upon the groups, but latterly intellectual attainments have established a higher grade of position, and the combinations of guests are based upon mental accomplishments, instead of family connection. In either case the etiquette is the same. As we have no real distinctions of birth, and find ourselves affected by the traditional customs of our ancestry, we too often hunt after a lion or a lioness as a motive for a feast,

because this person or personage will make the formalities of the occasion less difficult of settlement. The hero may not be eminent to a startling degree, but all the same his presence settles beyond question who is to go into dinner with the host or hostess, and this decision assists the timid entertainer amazingly. Sometimes it is the birthday of the honored guest, the return of a bridal party, a re-entrance into society after an illness, or following a sorrowful retirement from gayety; or it may be the celebration of an achievement, literary, artistic, political or financial; but being a decided something by which to distinguish a single individual, and to hang upon him or her a reason for receiving precedence over all others on this occasion of feasting, the lady is escorted by the host to the table and placed at his right hand; but if the honored guest be a gentleman or the husband of the honored lady guest, he goes into dinner with the hostess and sits upon her right hand."

NUMBER OF GUESTS.

There are formal dinners and there are informal dinners; simple dinners and grand dinners; but whatever the style, there are some rules of etiquette applicable to all of them. One of these rules is, never invite more guests than you can entertain and seat comfortably. Dinner-givers and diners-out

differ as to the number which makes the most enjoyable dinner-party.

There is an old saying that there should not be more than the Muses (nine), nor less than the Graces (three).

Brillat-Savarin, in his "Physiology of Taste," says: "Let not the number exceed twelve." He, like most of his countrymen and many Americans, had a superstitious belief that if thirteen sat down to dinner together, it would be fatal within the year to one of the company. So prevalent was this belief in some circles in our own country a few years ago, that "Thirteen Clubs" were formed to defy the thirteen rule, and probably to counteract the superstitious tendency of some diners.

It seems that the same superstition prevails in England. There is at least one instance on record of a professional fourteenth man at table, one hired to break the fatal number, who at the age of fifty-four (at which age he died) had accumulated a fortune of one hundred thousand dollars by eating. He was often employed to dine three or four times on the same day.

From four to ten is a good number, as two properly trained servants can wait upon them. More than ten would require additional help. A butler and two men often serve twenty-four people although one servant to three people is the rule.

INVITATIONS FOR A FORMAL DINNER.

Having decided how many and whom to invite, the lady issues her invitations from five to twenty days in advance of the dinner, the time depending upon the formality of the occasion, and somewhat upon the locality where the dinner is given. In villages or country places where entertainments are few, a week will be ample time for even a formal dinner-party.

If the entertainment is given in honor of a well-known person and there is time for it, the name of the honored guest should be engraved upon the card of invitation. If engraved upon a separate card, it will be simply:

TO MEET
SENATOR AND MRS. GORDON,
of San Francisco.

If especial honor is intended, cards in the following form will be issued:

To meet
Commodore and Mrs. Ryman,
MR. AND MRS. JAMES GORDON
Request the honor
of Mr. and Mrs. Joel Stevenson's company
at dinner
on Thursday evening, November 5th, at eight o'clock.
56 Madison Avenue.

Replies should be sent as soon as the cards are received and unequivocally accepted or declined. If in doubt as to your ability to be present, it is your duty to decline at once. If you accept, nothing but sickness, death or some unforseen misfortune should keep you away. Should you become the victim of an uncontrolable event, an explanation should be sent at once to the hostess, as your failure to be present will disarrange her plans and may interfere with the pleasure of the entire dinner-party, as, for example, if you were the fourteenth expected guest and failed at the eleventh hour; in this country there are no "Fourteenth" men to be hired.

An acceptance is written in the following or a similar formula:

MR. AND MRS. JOEL STEVENSON
accept with pleasure
Mr. and Mrs. James Gordon's
kind invitation to dine with them on Thursday evening, November 5th, at eight o'clock.
176 Tyrol Street.

If unable to accept, write your refusal in such a way as to express real regret. The following or its equivalent may be used:

MR. AND MRS. JOEL STEVENSON
regret most sincerely that illness in the family makes it quite impossible for them to accept Mr. and Mrs. James Gordon's kind invitation for Thursday evening, November 5th.

176 Tyrol Street.

In accepting a dinner invitation, the hour should be repeated, so that if any errors have been made—as sometimes happens in writing invitations—they may be corrected.

THE DINNER HOUR.

The usual hour for dinner-parties in America, is seven o'clock, though they are sometimes given as early as six and as late as eight. To be prompt but not too early is the only true politeness and is rigidly enjoined. If too early, the hostess may not be ready to welcome you. If too late there will not be sufficient time for introductions and arrangements for escorts. Five or ten minutes before the dinner hour, is the customary time for arrival.

Fifteen minutes is the longest time required by etiquette, to wait for a tardy guest. To wait longer would not be courteous to the rest of the company.

DISTRIBUTION OF GUESTS.

If the party is quite small, the host will be able to designate to each gentleman, the lady whom he is to

escort to the table. If larger, a gentleman will find in the hall, upon descending from the dressing room, a card with his name and that of the lady assigned to him, also "right of host" or "left of host" written upon it; and also a small buttonhole bouquet which he of course appropriates. These cards may be handed to guests by a servant, or they may be left upon a tray from which gentlemen help themselves.

If the party is quite large, an accurately drawn diagram of the table with the name of each gentleman and lady written in its place, is in each of the dressing rooms and a servant calls attention to it if a guest is likely to overlook it. This diagram shows whom each gentleman is to have as partner at table and upon which side of the host each couple is to look for places, which are again indicated on the table by location cards. This arrangement spares the host and hostess much trouble and makes the seating of a large number of people an easy matter.

Of course much pains have been taken in arranging and preparing the cards, to place side by side such persons as will be congenial to each other. Ladies are never assigned as partners to their own husbands.

PRESENTATION OF GUESTS.

On entering the drawing room, the lady does not take her husband's arm but precedes him.

If the gentleman is unacquainted with the lady assigned to him, he asks the host or hostess to present him, which is speedily done.

In private houses in England, introductions are not considered absolutely necessary and frequently the gentleman and lady seated together at table do not know each others names.

SEATING GUESTS AT TABLE.

Dinner is announced by the butler who throws open the doors of the dinning-room and bows to the host, who offers his left arm to the lady who is to receive this honor, and leads the way to the table. He places her at his right hand. The other gentlemen and ladies follow—precedence being given to the elder and more distinguished, and the hostess follows last, having asked the selected gentleman if he will take her in to dinner. "Each pair having found their places, the lady at the right, the gentleman arranges her chair, and both stand until the hostess is seating herself, then each lady guest follows her example and the gentlemen do the same. This is done as quietly as possible, because nothing is less elegant than a bustling manner.

The host and hostess sit opposite each other (or as nearly so as the distribution of a lady and gentleman alternately will permit) at the side centers of the table and not at the end, as this arrangement

enables them to keep an eye upon each guest, to see that every one is properly served.

REMOVING THE GLOVES.

Guests remove their gloves as soon as seated at the table, and unless there be dancing after dinner, do not replace them again during the evening.

DUTY OF GUESTS.

Each guest accepts whatever is served and enjoys it, or seems to do so. It is the duty of every one to contribute his share toward the pleasure of the entertainment and no discontent should appear upon the surface, however much be felt within. If one accept an invitation to dine, he accepts it unconditionally and he must express no displeasure, by word, look or act.

If wine is offered and he does not use it, he should allow a little to be poured into the different glasses, but he need not drink it. If toasts be drank, he should lift his glass with the rest.

The entire entertainment should be accepted without comment.

DINNER A LA RUSSE.

All formal dinners are now served *a la Russe;* that is, everything is handed by the servants. Nothing is seen on the table except the wines, the fruit and the bonbons.

Most fashionable dinners are served by hired

caterers, as few families have the requisite number of servants to meet the demands of a large dinner-party.

BUTLER AND FOOTMEN.

The butler with his corps of trained footmen, or the caterer with his trained waiters, as the case may be, will of course see that everything is in complete readiness before he announces the dinner. The footmen wear light slippers or thin soled shoes, to avoid unnecessary noise; and either wear gloves, or wrap one corner of a napkin around the thumb, that the plates may not be touched with the naked hand.

NAPKIN AND GLOVES.

At each place will be a plate upon which is the napkin, folded square and holding a dinner-roll. As soon as the gloves are removed, place your napkin partly unfolded across your lap, your gloves under it, and your roll at the left side of your plate. You will find also at your place a goblet for water and several glasses for wine, two knives, three forks and a soup-spoon—no other table spoons are placed upon the table as they are not needed, everything being served from a side table.

DINNER COURSES.

The servant first brings raw oysters, if they are not already upon your plate, served on an oyster plate, which are eaten with the small fork at your

right hand. Red and black pepper are offered upon a tray.

After the oysters are eaten, the plates are removed and one or two kinds of soup are passed by the waiters—a half ladleful to the plate is sufficient.

In passing dishes, one servant commences upon the right of the master and another upon the right of the mistress. Dishes are handed to the guest upon the left hand. The butler pours the wine at the right hand. This he should do neatly and briskly, turning the bottle so that no drop trickles down upon ladies' dresses. He should wrap a napkin around champagne bottles. He should avoid giving champagne to those who do not wish it, and should never overfill a glass, especially for ladies, who rarely drink anything. Different kinds of wine are served with the different courses.

After soup comes fish. After each course, the butler rings a bell which connects with the kitchen, and the cook sends up another.

After the fish is removed, the meats are served on hot dinner-plates; hot plates are used for everything of this kind, except *pate de foie gras*, which requires a cold plate.

After the heavy meats comes Roman punch; then the game; then salad and cheese; next the ices and sweets; then cheese *savourie* or toasted cheese.

When the ices are removed, a glass dessert-plate

with a finger-bowl, is placed before each person, with two glasses, one for sherry and one for claret, and the fruits are then passed. The finger-bowl should be removed from the plate and placed upon the *d'oyley* at the left, and the fingers should be wiped upon the dinner napkin and not upon the *d'oyley*.

After the fruits, the bonbons are passed.

AFTER DINNER.

When dinner is over, the hostess bows to the lady at the right of the host, rises, and all the company rise. The gentleman who took the hostess to dinner, goes with her to the door, stands there until all the ladies have passed out, when he returns to the table. The host changes his seat, placing himself at the left of the special guest, and the rest group themselves about them, and the wines and liquors, and if there is no smoking-room, the cigars are placed by the host and the servants leave the room.

We think this separation of guests, as well as the smoking and so much wine-drinking, are not good customs, but "good society" does it, and it is our duty to report society correctly; however, many of the best people prefer the French custom of the gentlemen retiring from the table with the ladies.

Coffee is sometimes served after dessert, and sometimes brought with the tea, into the drawing-

room, half an hour or less after the gentlemen return. Sometimes it is served to the ladies in the drawing-room, while the gentlemen are discussing their wines and cigars in the dining-room. When served after the return of the gentlemen to the drawing-room, it is placed upon a table with the urn and the hostess or her daughter pours it and the gentlemen hand it to the seated guests. A servant follows with sugar and cream and a small *carafe* of brandy, also wafers and tiny sandwiches.

After the tea-drinking any guest may, if he have engagements, take his leave. If an early departure is necessary, the guest makes it known to the hostess before dinner and there is no leave-taking.

All guests are expected to leave before eleven o'clock.

Cards, dancing, music, conversation are indulged in after dinner.

FLORAL DECORATIONS AND FAVORS.

Floral decorations are as profuse and favors as expensive and as pretty as the financial circumstances and the refined taste of the host and hostess permit or suggest.

FULL DRESS.

Gentlemen and ladies go to a dinner-party in full dress, the gentlemen in the regulation "swallow-tail and white choker," the ladies in whatever is con-

sidered full toilette for that season. Gentlemen wear pearl-colored kid gloves.

It is again fashionable for middle-aged ladies to wear feathers in the hair.

BOUQUETS.

Large and inconvenient bouquets are carried by ladies. Gentlemen of course content themselves with the *boutonniere*.

AFTER CALLS.

As has been elsewhere stated, strict etiquette requires that a lady who is about to give a dinner-party, must call upon all her proposed guests to whom she is indebted for social civilities. So, also, must each person invited, whether the invitation be accepted or declined, pay a visit to the hostess within ten days, unless illness or sorrow prevent. If the lady have a day, the call should be made upon that day if possible, if not, cards must be left in person with the usual indication of a personal call—the end folded over.

Gentlemen who have no female relatives to carry their cards for them, may send them by post.

SOME GENERAL RULES REGARDING DINNERS.

We have given the principal formalities for a formal dinner-party; a dinner may be elaborate or the arrangements may be simple and plain, but

there are some general rules that must be observed at all dinners, including the private family dinner.

Of course the degree of formality used at this meal depends upon circumstances—as, the financial standing of the master of the house, the number of servants employed, etc.

An extravagant outlay of money or extensive preparations are not necessary to an enjoyable dinner. It is the friendly feeling, the true hospitality that gives most pleasure. Indeed, the happiness of a guest is often marred as he sits down to an extravagant dinner, by the thought that he is accepting a courtesy which he cannot return upon the same scale of grandeur, and while sincere hospitality expects no return, true refinement demands of itself some acknowledgment of proffered civilities. Charitably inclined persons too, while enjoying or admiring the beauty of silver and flowers, reflect with pain upon the starving poor who might be fed from the over-abundance before them, and the dinner-party still be a success.

Refinement and simplicity are not incompatible in the appointments of the dinner-table. If the table-cloth and napkins are spotlessly white; the china and glass, clear and shining; the flowers arranged in good taste; the food properly prepared and deftly served, and the host and hostess acquainted with the usages of refined society, guests

have only themselves to blame if they do not enjoy a simple dinner.

The temperature of the dining-room, according to a good authority, should be from sixty to sixty-eight degrees Fahrenheit. The coffee and tea hot, and the wines, if used, cold.

There should be cheerful and pleasant conversation. Good listeners as well as good talkers are necessary to the success of a dinner-party. By this is not meant that you should listen all the time, but that you should pay respectful attention when others speak, and not only pay attention but understand and be able to give an intelligent reply if necessary.

Next in annoyance to an inattentive listener, is one who monopolizes the conversation, but the "nuisance," at a dinner-table, is the man who greedily devours his food and will not talk at all.

A celebrated lady lecturer was once invited to meet one of our most noted statesmen, at a dinner-party. As she was desirous of making his acquaintance, the hostess, contrary to established usage, requested the senator to escort Mrs. ——, the lecturer, to dinner. As he was past middle age, she forgave him when he tucked his napkin under his chin. She addressed a polite question to him, which he answered in a monosyllable as he gulped down a raw oyster. Her admiration received a shock. She tried again, and he "guzzled" his soup and re-

plied, "don't know, madam." He would not talk, but he would use his napkin when he ought to have used his 'kerchief. He bolted his food and hurried down his wine, in short, he devoured instead of eating his dinner. That feast was a funeral for Mrs. ———. She buried the dead hero at her side in the several courses, and he preached his own funeral oration, (he was a great orator), in these words: "Dinners, madam, were made to eat and not to be spoiled by talk. National questions are discussed in the United States Senate, and society affairs are not worth talking about."

So completely disenchanted was the lady that she could not again quote the statesman in her lectures as she had frequently done before the dinner-party acquaintance.

THE HOST AND HOSTESS

will, if they possess the tact of the successful entertainer, see that the conversation is general, and that it does not lag; in order to do this the company must not be too large.

Do not have too many courses.

Do not serve too great a variety of wines. The host uses his privilege as to the kinds and the order of serving, however. Sherry is everywhere served with soup, and Sauterne or Hock with fish. Champagne, or red wine, if preferred, is served after fish with all the courses. Sherry and Champagne are

all that are necessary if you must have wine. You can give an enjoyable dinner without wine.

Have a salt-cellar within reach of every guest.

Never reprove your servants in the presence of guests. It would annoy the guests and mortify the servants, making them awkward and possibly causing them to do worse than before. If your best china goes crashing to the floor, you must smile though your heart is breaking with grief.

Avoid everything that is unpleasant at table or while your guests remain in your house. Remember you requested them to come, that you might give them pleasure, not pain.

If you cannot control your feelings under any and all circumstances, don't invite your friends to a dinner-party; that is, don't give a dinner-party.

Never keep your guests at table longer than two hours. Less time is better.

Let your dining-room be well ventilated and well lighted. The decorations, of course, will be according to your taste and your means.

It seems almost an impertinence to give these rules here, yet it is meant only in kindness to such as need them; and those who do not need them will understand that they are not included in the readers thus addressed.

TO THE GUEST

I would say that the severest test of a man's good breeding is his manners at table. "There are a thousand little points to be observed, which, although not absolutely necessary, distinctly stamp the refined and well-bred man. A man may pass muster by dressing well, and may sustain himself tolerably in conversation; but if he be not perfectly *au fait* dinner will betray him."

Avoid unpleasant peculiarities or coarseness of manners; they are especially offensive at table.

Never handle the glass or silver near you unnecessarily.

Avoid greediness no matter how hungry you are.

Do not take more than one plate of soup.

Never tilt your soup plate for the last spoonful.

Never betray your indecision of character by taking up one piece and laying it down for another.

Keep the mouth closed in eating. Let your eating and drinking be noiseless.

Never drink a glassful at once, nor drain the last drop.

Do not play with food, making bread-pills or pyramids.

Wipe the mouth with the napkin, both before and after drinking.

Don't fold the napkin after dinner is over; lay it loosely upon the table.

If you break anything do not apologize for it while you are at the table; let your manner show your regret.

It is strict etiquette to take the last piece on the dish if it is offered you and you want it.

If you find yourself side by side with one with whom you are not acquainted, enter at once into conversation without an introduction.

Do not bite your bread, nor cut it, but break it before buttering it to eat.

Soup should be taken from the side of the spoon. Make no noise in drawing it up or swallowing it, and never blow into it to cool it.

A glass should be held by the stem, not by the bowl.

Never apologize to a servant for the trouble you give him. It is his business to serve you.

If you have occasion to speak to a servant, wait until you can catch his eye, then ask in a low tone for what you want.

KNIFE AND FORK.

A knife should never be used at table excepting where the food cannot be cut with the fork. It should never be used in conveying food to the mouth. A fish knife is used to assist in removing the bones from fish; a fruit knife in peeling fruit.

A fork is used with the tines curving upward. A

French authority says: "Never lay a fork on its back."

Never overload the fork. Use it with the right hand. "In England it is considered bad breeding to transfer the fork to the right hand."

Cheese is eaten with the fork; so is asparagus.

Vegetables are eaten with a fork.

Fish and some kinds of fruit are eaten with silver knives and forks. If fish knives are not provided, and you cannot manage with a fork alone, especially if the fish is very bony, you may help yourself with a small piece of bread, held in the left hand.

Pineapples are eaten with knife and fork; so also is salad if not cut up before it is brought to the table.

The fork is sufficient for *croquettes* and that class of made dishes, but for roast beef, cutlets, sweetbreads, etc., the knife also is necessary.

THE SPOON

is used for soup of course; for all stewed fruits and preserves, for strawberries and cream, for peaches and cream, melons, Roman punch, everything too juicy too eat with a fork.

FINGERS.

Olives and artichokes are eaten with the fingers; so also are Saratoga potatoes.

Grapes are eaten from the hand, the stones and skins falling into the hand and then deposited upon the plate. Cherries when not "sugared" are eaten the same way.

Strawberries are sometimes served with the stems; when so served they are taken up with the fingers, one by one, dipped in sifted sugar and eaten.

Pears and apples should be peeled with a silver knife, cut into quarters and then taken up with the fingers.

Oranges may be peeled and cut or separated as one's taste dictates. Or the top or end may be cut off and the orange eaten with a spoon; when so eaten it should be held in the left hand with the napkin. They are sometimes cut in halves and eaten with a spoon. Southerners always eat oranges with a spoon. At some tables the dinner napkins are replaced, before the dessert, by fruit napkins.

CHAPTER IX.

AT TABLE.

AMONG the most trustworthy tests of good home training is that of table manners. As has been said elsewhere, there are a thousand little points to be observed which distinctly stamp the refined and well-bred man or woman, and no one can hope to acquire them, who does not daily, in the privacy of the family circle, practice them as he would wish to do in company.

In no place does a mother show her own breeding and influence, or the lack of them, as at table. She should understand the chemistry of foods and the hygiene of "correct feeding;" and also that a regard to the kind of food is not more necessary to its enjoyment and use than the manner of eating it. She should teach her family that eating is a fine art; and she ought to know that to acquire a taste for it and proficiency in its execution, require continual practice and a constant model before them, until, like any other art, it becomes a habit, a second nature.

Says the author of the "Bazaar Book of Decorum:" "The physiologists tell us, that the human system requires for its proper nutrition a variety of

food. There must be a due proportion of oily, albuminous and saccharine matter to render the diet of man wholesome. Neither bread, meat, nor sugar, however necessary as a part of the whole, is sufficient alone to sustain the health and vigor of man. There must be a proper quantity of each in every daily meal. The experience of good livers, with their regular succession of courses of soup, fish, meat, vegetables and dessert, has long since settled this matter of variety of food to their own satisfaction, and in accordance with the teachings of science. Our country friends are apt to scorn all lessons from such a quarter, but we assure them that in regard to their manner of eating they may follow the example of the fashionable with advantage. We know of nothing more dangerous to health than the higgledy-piggledy tables of our country cousins, where flesh, fowl, fish and all the productions of the earth are mingled together in a confusion that perplexes the taste, and prevents all discrimination of choice. To eat such meals requires the voracity which rustic labor can alone give, and to digest them demands such a stomach as nature refuses to man, but grants, it is said to the ostrich.

"It is always well to begin the dinner as every Frenchman does—with soup. This quiets the excessive craving of the stomach, but does not completely satisfy the hunger; and by thus subduing its voracity, prevents it from inordinate indulgence in

food that is less easy of digestion. So also is there a good reason why the sweets should be eaten at the close of the dinner. All saccharine food has the effect of quickly satiating, and, if taken at the commencement of a meal, would satisfy the appetite so completely as to indispose it for the other more substantial articles of diet necessary to the proper nourishment of the body."

The above paragraph explains the invariable rule, "Never take more than one plate of soup." And so all rules of etiquette, whether explained or not, have some good reason for being; and when any rule goes out of fashion, it is because something better has been discovered to take its place.

In compiling a code of manners for the table, in order to make it complete, it is necessary to say many things for which one feels like apologizing and yet they must be said, for there are those (and a good many of them) who need to be reminded of these simple rules.

Emerson says: "I could better eat with one who did not respect the truth or the laws, than with a sloven and unpresentable person."

So let our first rule be, always come to the table in a presentable fashion, with person and toilet as scrupulously clean and neat as can be, no matter how plain you are, remembering that cleanliness is next to godliness.

And let the next be, never hurry through a meal,

let business press as it will; it will pay you in the end to eat leisurely. If you catch an occasional bargain by bolting your meals, you lose the pleasure of living and bring upon yourself indigestion or dyspepsia, making not only yourself but your family and friends miserable.

Never be late at the family table, any more than you would at a dinner-party. Tardiness spoils food and tempers.

Ladies should be seated first, beginning with the mother, or the lady who presides at table.

Sit erect without being stiff; not too close nor too far away from the table, and carry the food to the mouth; don't carry the mouth to the food.

NAPKIN, KNIFE AND FORK.

The napkin should be unfolded and laid across the knee, and only one corner should be lifted to wipe the mouth. It should never be tucked under the chin.

Where there are plenty of servants, a napkin should never be used a second time, before washing; it should be placed loosely upon the table to be cared for after the meal. But where there is a large household and but one servant, each member of the family should fold his or her napkin and place it in the ring to be used again unless much soiled.

At a social tea or breakfast, the napkin may be folded if the hostess sets the example. At a fashion-

able meal, dinner, luncheon or any other, it is never done.

The knife and fork may be placed at each side of the plate by the domestic or whoever lays the table, or they may be placed upon the plate as it is set down hot before you; in the latter case remove them at once. Should you have occasion to pass your plate for a second supply of any dish, remove the knife before sending it up.

Of course nobody ever holds the knife and fork upright on each side of the plate while talking.

The knife should be used only in cutting food which cannot be cut with the fork, and never in conveying food to the mouth.

Raise the fork laterally to the mouth with the right hand. Use it with the tines curving upward generally, though sometimes it is necessary to turn it the other way. When used with the knife in cutting, the tines turn downward, and the fork is of course held in the left hand.

When you have finished a course the knife and fork should be placed side by side upon the plate. (*See* also the chapter on Dinners and Diners-out.)

"Any unpleasant peculiarity, abruptness, or coarseness of manners, is especially offensive at table. People are more easily disgusted at that time than any other." Therefore be careful not to annoy the person or persons next you by fidgeting

in your chair, moving your feet, playing with your knife, fork, spoon or any of the table equipage.

Take your soup from the side of the spoon and not from the end; do not not make a gurgling noise in drawing it up, nor blow into it to cool it. Never take more than one kind of soup and never send your plate back for more, nor tilt it to get the last spoonful.

Keep the mouth closed while eating and make as little noise as possible. Take neither too large nor too small mouthfuls.

The tea-spoon or coffee-spoon should not be left in the cup. Of course no gentleman ever pours his tea or coffee into the saucer.

Loud conversation or uproarious laughter should not be indulged in; they are characteristics of vulgarity. At the same time there should be a "cheerful chatting," good nature, a general freedom from care and anxiety and a social time.

A well trained young man will avoid using his handkerchief unnecessarily, or disgusting those about him with trumpet-like performances with it. He will suppress a cough, a sneeze if possible; if not he will leave the room. It is said that a sneeze may be stifled by pressing the finger firmly upon the upper lip.

One should eat neither too fast nor too slow; he should not lean back in his chair, nor find fault with the food.

He need not think it ill-mannered to take the last piece on the dish when it is offered. It would be more uncivil not to take it if he wanted it.

If a plate is handed you, keep it instead of passing it to a neighbor, unless requested to do so.

Where there is no servant and the table is served by the master and mistress, if a dish is passed to you, help yourself first and then pass it on. Otherwise it is the waiter's business to pass the dishes.

Don't sit with elbows akimbo, but keep them down, close to you side.

Break bread; do not cut it, nor bite it.

Hold a glass by the stem.

Never leave the table with your mouth full of food.

If it is necessary to leave the table before the meal is ended, ask to be excused, and don't neglect to do so because your mother or sister presides.

When drinking, raise the glass perpendicularly to the lips, then lift it to a slight angle and drink noiselessly.

Eject bits of bone quietly upon the fork, holding it to the lips, then place them upon the plate; or they may be removed the same as fruit-stones, by the fingers, or behind the half open hand, as explained in another chapter.

A napkin should never be used for any purpose for which a handkerchief was intended.

The feet should be placed squarely upon the floor

in front of, and comfortably near your chair, and not crossed, or curled around the legs of the chair, nor stretched out under the table, to the disgust of your *vis-a-vis*.

It is not polite to talk across the one seated next to you, nor to turn you back to one person for the purpose of talking to another.

The well-bred young man will not lean upon the table, nor rest his elbows upon it, nor lounge in his chair. He will not use a tooth pick at table unless it is necessary and then he will cover his mouth with the napkin while he removes any obstruction that may trouble him.

The well trained young man or young woman will be self-possessed and at ease under all circumstances. If a knife, fork or spoon be accidentally dropped the servant will be quietly requested to bring another and no further notice taken of the matter. If a dish be broken or a cup of coffee spilled, no profuse apologies are made, but a well-bred person will express his real regret by a look towards the hostess or the mother, that she will understand and thta is all that is necessary.

The self-possessed mistress and mother never reproves servants or children in the presence of guests or of the family, but speaks to each separately and privately.

Neither she nor the host will press food upon a guest, nor insist that any dish is especially fine.

They will never apologize for any disagreeable occurrences, failures of the servants, etc.

Apropos of pressing food upon those at table, the compiler was once a guest at a house where the lady considered it etiquette to press her friends to "take a little more tea, just a small cup," when she knew that the last drop had been poured and there was no more forthcoming. She was privately asked by the host what she would do in case a cup were sent up to her to be refilled. "Ah, I'll never be caught there," said she; "I know my people. I know when to urge them."

It is vulgar to drink from the saucer; but if any one not as well trained as yourself should do so take no notice of it. A story is told of an English prince, who, when a rustic poured his tea into his saucer, and was laughed at by the court ladies and gentlemen, poured his own tea into his saucer, thus reassuring the man and rebuking his ill-mannered court.

Don't express a decided preference for any one particular dish.

Don't gesticulate; don't try to impress the family or the company with your importance or your superior knowledge, by using large words or parading your achievements. Forget yourself and try to promote the happiness of others.

It is not polite to thank your host or hostess for

your dinner. Simply express pleasure in the entertainment when taking leave of them.

Constant practice and attention to the details of table etiquette are necessary to the attainment of ease and grace of manner, but there are two things, the skillful doing of which requires especial training. These are the eating of an orange with a spoon and an egg from the shell. They are better eaten thus.

An authority says: "When sweet corn is served on the ear, the grain should be pared from it upon the plate, instead of being eaten from the cob." Corn retains its flavor better in being cooked this way, but it should be either cut from the cob before bringing it to the table, or the eater should be provided with a sharp steel knife for the purpose. The ordinary silver or plated knife is a failure in this instance.

(For further instructions as to the use of the knife, fork, knife and fork, spoon and fingers *see* the chapter on Dinners and Diners-Out.)

BREAKFAST.

Breakfast is the least ceremonious of meals. "Each person is left free, within certain limits, to consult exclusively his own convenience. In the great country houses of Europe, where a very ceremonious hospitality is kept up, the breakfast is deemed so far an exception to the general law of

strict observance that it is served to the guests, as it might be to so many travelers at an inn, at any hour in the morning, in the dining-hall, or even in their own rooms."

In our own country, in establishments where the corps of servants is sufficiently large to prevent the disarrangement of the day's plans, much the same freedom is allowed. Each one comes in without ceremony as it pleases him. However, the younger children breakfast with the nursery governess at a regular hour. In smaller households, to inculcate order and punctuality, and prevent the inconvenience attendant upon the straggling mode of breakfasting, a fixed hour is usually insisted upon for the family, though guests are allowed a wider discretion in regard to the time of breaking their fast.

At this first meal of the day, even in the most orderly households, a certain amount of freedom is allowed which would not be justifiable at any other time. The master may read the morning paper, and other members of the family may look over their correspondence in silence if they choose.

The simplest costume is the most becoming, but there should be no wrappers or hair in curl-papers on the part of the lady members of the household, and no dressing-gown or slippers for the gentlemen.

THE BREAKFAST TABLE.

In accordance with the unceremoniousness of the meal, the breakfast table should be simply but prettily dressed. Snowy damask tablecloth and napkins, fresh, fine and smooth; spotless glass and china; a few simple flowers when obtainable and always fruit in season are not luxuries but necessities. Napkins and finger-bowls are just as necessary to the decency of the breakfast table as they are for the dinner table.

The lady takes her place at the side of the table and may make the tea and coffee there or it may be made in the kitchen. The tea and coffee urns stand upon or beside the tray which she has before her, or she may have a low stand at her left for these unseemly vessels. Of course a spirit lamp is a necessary adjunct to this part of the equipage. We are told that the "slop-bowl" is no longer fashionable; all the same we advise their use; so does common sense.

Fruit should constitute the first course of every breakfast. Bread, toast, oatmeal, crushed wheat, hominy, buckwheat, graham-gems or mush, eggs, butter, milk, etc., etc.; a bit of fresh fish, breakfast bacon, cold meat, anything light and dainty may make up the breakfast bill of fare.

At a quiet family breakfast, it is a pretty fashion to place the whole loaf of bread on the table, with

a large knife beside it. The host cuts the bread and helps each one as he or she desires it. We are told that Queen Victoria set this fashion, but the Germans claim it as their own.

LUNCHEON.

Luncheon, the *dejeuner a la fourchette*—the breakfast with a fork—of the French, is, in the country, called early dinner, ladies' dinner or childrens' dinner. A luncheon may be quite as elaborate and ceremonious as a dinner, but of that we have elsewhere spoken, and will give here only the simple family luncheon, which is served at any time between twelve and two o'clock and serves the double purpose of a "breakfast with a fork" for the lady members of the household and an early dinner for the children and servants.

White or colored table-cloths may be used and the bare table is sometimes, though seldom, used.

The luncheon may be hot or cold, but, as it is the childrens' dinner, there should be, at least, one hot dish, even with the cold repast. There are salads, cold meats, sandwiches and dessert of fruits, jellies, cake, etc. If a hot lunch is served there are vegetables.

Sometimes the luncheon is made out of the remains of the previous day's dinner. Tea, coffee or chocolate is served. As a rule, the gentlemen of the family "lunch" down town.

Table mats are no longer used, either at luncheon or dinner.

We believe, with Mrs. Sherwood, that "it is well in all households, if possible, for the children to breakfast and lunch with their parents. The teaching of table manners cannot be begun too soon. But children should never be allowed to trouble guests. If not old enough to behave well at table, guests should not be invited to the meals at which they are present. It is very trying to parents, guests and servants.

When luncheon is to be an agreeable, social repast, which guests are expected to share, then the children should dine elsewhere. No mother succeeds better in the rearing of her children than she who has a nursery dining-room, where, under her own eye, her bantlings are properly fed. It is not so much trouble either as one would think."

THE FAMILY DINNER.

In all well-regulated families, the dinner is a formal repast, even if there are but two persons present. It should be the time for the family visiting, for cheerful conversation, and never less than an hour should be spent at table. It is the family reunion and all business, care and worry should be laid aside, and only sunshine flood the room.

A bare hard-wood floor with large rug is best for a dining room. Servants should be taught to move

the chairs without noise and they should wear thin-soled shoes that do not creak. When dessert is served they should leave the room that the family may enjoy the time in privacy.

The table-cloth should be pure white. Large napkins plainly folded with a roll or piece of bread inside should be placed at each plate. These should be removed when the fruit course is brought, and with each finger-bowl should be a small napkin with which to wipe the fingers—the *d'oylies* are never used for this purpose.

The dinner may be placed upon the table and the head of the household do the carving, while the lady serves the soup, etc.

The knives and forks are placed on each side of the plate, ready for use.

Salt-cellars are placed at each plate and salt may be taken with the knife.

Dessert spoons and small forks are not put on at the beginning of the dinner, but are brought as needed—when the Roman punch is served before the game, and again when the plum-pudding is served before the ices.

A very small spoon is served for the coffee, after dinner—to harmonize with the small cups now used.

Care should be taken in using the spoon, especially the dessert-spoon, not to put it too far into the mouth.

The family dinner-table should be as carefully laid and the dinner as ceremoniously served as for company. There is no better school of manners for sons and daughters than the home dinner.

The courses may be many or few, but every dinner should be served in courses.

Many families have a dinner-party on a certain day every week; the guests may be from two to ten. Others never eat a dinner alone, thinking it inhospitable to do so, and still others fear they may lapse into carelessness if they have not the restraint of the presence of guests.

While cheerfulness is one of the essentials of a good dinner, familiarity between members of the family should never be allowed. The same courtesy should be observed as between friends.

The bad manners of young Americans, are more from lack of home education and training than from inate coarseness.

Parents of limited means should not deprive their children of the advantages of good society, because their neighbors entertain upon a grander scale. Some of the most enjoyable dinners are the simplest and some of the most delightful entertainers are those who make but little show of silver, etc.

CHAPTER X.

BREAKFAST, LUNCHEON AND SUPPER.

BREAKFASTS in our country are given at any hour from nine to twelve. To a formal breakfast in the city, you are invited at twelve. There is not much difference in the formalities of dinners and breakfasts except that the latter is less formal and consequently more enjoyable. Both gentlemen and ladies are invited to a breakfast, but as we have no leisure class, our gentlemen being business men, they are seldom able to give themselves the pleasure of an acceptance.

INVITATIONS.

Invitations to breakfast are written and sent out five days in advance of the entertainment. They may be written in the first person, or the lady may use her visiting card, thus:

MRS. MORTIMER THOMPSON,
Breakfast at ten,
December 18th. 310 Sixth Avenue.
Thursday.

Or if she does not wish to give the breakfast on her receiving day, she runs her pen through Thursday and substitutes the day desired:

Mrs. Mortimer Thompson,
Breakfast at ten,
December 17th. 310 Sixth Avenue.
Thursday.

The breakfast should be dainty and appetizing, "not heavy or excessive in quantity."

COSTUMES.

Walking costumes are worn by both gentlemen and ladies, also visiting gloves which are removed after being seated at table. The lady lays off her wraps, but not her bonnet. The formalities of greeting the hostess are the same as at dinner.

SEATING THE GUESTS.

If it be a large breakfast or luncheon at which gentlemen are present, the pairing and seating of guests is the same as at dinner. If there are more ladies than gentlemen—and there are, usually—the lady is informed where she is to be seated.

If ladies only are present, they find their places by location cards, having followed a lady leader designated by the hostess, who follows; or the hostess may lead the way with the lady whom she wishes to honor on her right, without however offering her arm, when the guests follow and seat themselves as they choose.

If the host is present, he conducts the oldest lady

or the one who for the time being is entitled to precedence.

THE FOOD

may be served from a side table, or may be placed upon the breakfast-table. The only difference between serving a breakfast and a dinner, is that at the former, tea, coffee and chocolate are placed near the hostess and are poured by her own hand, and the courses are more delicate and fewer in number.

Unless music follow a breakfast or luncheon, guests take their departure half an hour after leaving the table.

LUNCHEON.

Usually, ladies only are invited to a luncheon. The lady's visiting-card is used for the invitation, which is similar to that for breakfast except that the time for luncheon is from half past one to two o'clock.

Numbers are spelled out on a visiting card; figures are used only for the address and where the distribution of the words upon the line require it, for the day of the month and sometimes for the year.

The hostess does not pour the coffee as at breakfast.

As many courses are frequently served at luncheon as at dinner, except that there are fewer wines at the former and the *bouillon* is served in cups with saucers, instead of soup-plates.

Menus are not necessary, but are sometimes provided as at dinner.

Calls are not expected after a simple or informal breakfast or luncheon, "but they must follow grand and ceremonious ones." The costumes required for the latter are handsome carriage toilettes, with evening bonnets for the ladies, and dark frock-coats and vests, with light trousers, neckties and gloves for the gentlemen.

We can do no better under this head than to quote again from "Social Etiquette of New York," the following:

"The small lunch of from eight to twenty is conducted in the same style as the breakfast, but the very large one, with from thirty to sixty guests, is arranged for both drawing and dining-rooms, where small tables, for four persons each—*parties carree*—are carefully grouped for social enjoyments. Sometimes very large luncheons are given to meet a lady of note, or to introduce a stranger, in which case they are called progressive luncheons.

Guests reply to the invitations immediately, and the hostess gives her orders to the caterer to supply the little tables, small chairs, and the luncheon, for a fixed number of persons, she of course deciding what shall be put upon the bill of fare. The guests present themselves in handsome visiting toilets, and are in their bonnets. They remove their gloves at table. Several diagrams of the tables and their

places, with the names of the guests upon them, are placed in the dressing-room, so that each guest may easily find her own location. They are received by the hostess and are presented to her friend or friends in a library or other reception room, where they await the announcement of luncheon. The guest of honor, if there is one, is seated at a table near the centre, and between courses two of the ladies, who are seated with her and the hostess, rise and exchange seats with others whose names the hostess mentions to them. This change is made several times during the entertainment. Ladies at other tables also exchange places if they like during the removal of plates, each one carrying her napkin with her.

This style of luncheon is in high favor with those who entertain extensively, and, if expense is of small consideration, it is an easy and certainly a most agreeable method of being hospitable. Of course after calls within ten days are obligatory,"

Says a friend near by: "Please tell your readers what to have for luncheon."

At breakfast tea, coffee and chocolate are served. At luncheon wines may be and usually are offered. Coffee is not served in the drawing-room as at dinner. Soup and fish are not a part of the luncheon except in winter *bouillon* is provided and is served in cups.

The *menu* is largely a matter of taste or conven-

ience with the hostess, but if a cold luncheon she may have *rissoles* of sweetbread, *fillets* of fish, cutlets, quails, Saratoga potatoes, sweets, fruit and coffee or wine; or there may be cold meats, ham, tongue, roast beef, cold fowl, game, salads and even hot chops at a cold meal.

If the hostess prefer a hot luncheon, she provides beefsteak or chops, quail on toast, mashed potatoes, asparagus or peas, with sweets, ice-cream, etc.

A nice way is to have the table arranged with the fruit and flowers, thin slices of bread buttered, jellies, preserves, creams, cakes, a dish of salmon *mayonnaise*, and if served, claret and sherry on the table. This looks enticing if tastefully placed, and when ready to serve, the cold meats are brought from a side-table by a servant, or they may be placed upon the table and served by the host and hostess with the help of a servant.

If it be a hot lunch the vegetables are not placed upon the table. The *entrees*, hot or cold, are served by the master and mistress of the house.

SUPPER.

The once favorite entertainment, the supper for gentlemen and ladies, is again coming into favor. Excepting suppers for gentlemen, "bachelor's suppers" as they are called, the supper party, until recently, has not for some years been popular.

The game suppers, at which wild fowl with wines

and coffee and desserts of pastry, creams and bonbons are served; the fish suppers, almost exclusively of fish, including shell fish, etc., with salads, fruit, coffee and wines; the wine and champagne suppers, made up of a variety of luxuries, and differing from the dinners only in the cold fillets of game, boned turkey, spiced meats, etc., instead of all hot meats, and a dessert of rich compounds, which are sure to bring headaches in the morning, are the suppers which have always found favor with the epicure among married men as well as bachelors. They are served from ten or eleven o'clock to one or two. The invitations are informal and are written upon the host's visiting card, merely adding:

Supper at ten o'clock,
Saturday, December 8th.

But the supper to which gentlemen and ladies are invited is a different affair. It is served at nine or half-past nine o'clock, and is much like a dinner. Oysters on the half shell is the first course, bouillon in cups, the second. "If a hot supper is served the usual dishes are sweetbreads with green peas, *cotelettes a la financiere*, and some sort of game in season; salads of every kind are in order, and are often served with the game. Then ices and fruit follow.

At the informal supper the dishes are all placed on a table together as for a supper at a large ball;

that is, one kind of informal supper. Another may consist of oysters, lobster salad and cold chicken, with a glass of champagne and one kind of ice-cream. Some ladies serve a cup of hot coffee.

Oysters may be served in various ways, as scalloped, broiled, or even fried. Hot vegetables are never served at suppers.

A hostess need have little trouble in selecting the courses for an informal supper, as there are no strict rules demanding only certain dishes. She may serve chicken in any form convenient; broiled birds on toast, mushrooms on toast; all sorts of salads and pressed meats; she may add to or subtract from this list if she like.

Suppers for balls and parties—which are "stand up" suppers—include all sorts of hot and cold dishes; venison, fillet of beef with truffles; oysters in every form except raw; salads of every kind; boned and truffled turkey and chicken; cold birds; hot canvas-back duck; turtle; terrapin, oyster and game *pates*; bonbons, ices, biscuits, creams, jellies and fruits with champagne.

The table should be as carefully set as for dinner, and at a "sit down" supper the same etiquette observed as to the changing of plates, etc., whether the supper be formal or otherwise.

CHAPTER XI.

AT HOME MATINEES AND SOIREES—TEAS, KAFFEE KLATCHES, ETC.

IN France any social gathering before dinner is called a *matinee;* any entertainment after dinner, a *soiree.* In America we call an afternoon performance at the theatre a *matinee*, and by general license all afternoon entertainments are so called to distinguish them from those held at night.

KETTLEDRUMS.

A few years ago the informal afternoon reception was called a kettledrum, for what reason, authorities differ; some claiming that it originated in garrisons, where officers and their wives could give only the most informal entertainments, owing to the limitations of camp life. We remember having seen, a short time after their introduction into this country, an explanation, something like the following: As the *kaffee klatch* of the German ladies meant the "*schnattern* and *plappereiein* (and *klatschen*) and coffee-drinking, so the tea-drinking and the loud, rapid talking of the English ladies, suggested kettledrum, the noisiest of all drums.

TEA OR KAFFEE KLATCH.

The only difference between a "tea" and *kaffee klatch* is, that at the former, tea is the beverage served, and coffee at the latter. The "tea" originated in England and the *kaffee klatch* is a German importation.

Ladies are expected to present themselves at these entertainments in street toilet; gentlemen the same. The hostess is in full dress. Friends assist her in receiving, unless she is introducing a daughter or other young lady into society. Her daughter or young lady friends assist her in the tea-room.

INVITATIONS.

The gentleman of the house is not expected to be present at these receptions and the invitations are issued in the name of the hostess only, unless she is introducing a daughter into society, or a stranger into her own circle, when the name of the daughter or stranger appears upon the card beneath her own.

For a high tea the card is of medium size and bears the names:

MRS. JOHN R. DIMMITT,
MISS DIMMITT.
At home
Wednesday, November 24th,
from four until eight o'clock.
78 Forest Avenue.

For a simple "at home," the invitations will be as follows:

MRS. JOHN R. DIMMITT,
MISS DIMMITT.
Wednesday, November 24th,
Coffee at four o'clock.
78 Forest Avenue.

"At home" is seldom engraved upon a card for a very informal occasion, unless it be after a wedding. If a series of teas are given, the lower left corner is engraved:

Tuesdays in November,
from three to seven o'clock.

These cards are sent by mail in two envelopes; but less formal "at homes," when the day and hour are written instead of being engraved in the left corner, are sent in but one envelope. If several ladies are to receive with the hostess, their cards may or may not be enclosed with hers.

An elaborate reception is preceded by a visit or a call by card upon all acquaintances to whom the hostess is indebted for formal civilities.

ARRIVAL OF GUESTS.

At ceremonious receptions, a carpet is spread from the threshold to the curbing. A serving-man stands ready to open the carriage door and assist such ladies to alight, as are not accompanied by a

gentleman. As gentlemen seldom attend afternoon receptions, this man is of great service at the arrival and departure of guests. He gives the coachman a card with a number upon it, and a duplicate to the guest, so that her carriage shall be called by number only.

ENTRANCE.

After having laid aside her wraps, either in the hall or a dressing-room, the lady precedes her "escort" or companion (usually a young lady) by a few steps, into the drawing-room. She introduces whoever accompanies her, to the hostess, who then presents them both to her "assistants," and only an exchange of civilities is permissible.

LENGTH OF TIME TO REMAIN.

Half an hour is the prescribed length of time to remain at a reception, unless there is a special entertainment, as music or dancing.

REFRESHMENTS.

A table is set in the dining room, with tea, coffee and chocolate, dainty sandwiches, cake, ices, etc., and for a "high tea" an "elaborate spread" is sometimes provided. Guests go to the refreshment-room and are "helped" by the daughters or young lady friends.

Ices, coffee, cake, etc., may be passed in the drawing-room to such guests as do not care to go to the tea-room for anything more substantial.

At a tea or *kaffee klatch*, if there is not a crowd, the refreshments may be passed to the guests by a servant, or by the daughters or young lady friends. The fashion of being served by the young ladies is preferred, especially by those who are comparative strangers. The pleasant word given to each guest is quite as enjoyable as the coffee.

DANCING.

If there is dancing, the hostess invites such as she desires to remain, by special note, or by verbal request during the afternoon, or the word "dancing" may be engraved or written on the corner of the card.

The hostess cannot leave her position to dance, but her daughters may do so during the latter part of the afternoon.

OTHER ENTERTAINMENTS.

If there are entertainments, such as readings, musicales, etc., the word indicating the same may be engraved or written on the card. For a musicale, the invitation reads "from three to six o'clock." The music is expected to begin at four.

INTRODUCTIONS.

A hostess rarely introduces people at a large reception, unless requested to do so, partly because she is occupied with receiving her guests and partly because it is not fashionable. Introductions are

seldom expected or asked for in crowded gatherings, except when gentlemen wish to ask ladies for a dance. However, guests may introduce each other—not holding the hostess responsible for the acquaintance—or they may converse without that formality. It is, of course, understood that the acquaintance does not extend beyond the evening, unless mutually desired.

TAKING LEAVE.

Ceremonious leave-taking is not expected from departing guests, especially if the "party" is very large, or while the parlors are yet well filled. It is a kindness to the hostess to omit it.

AFTER CALLS AND REGRETS.

After a grand and elaborate reception, after-calls must be made; this is as obligatory as a call after an invitation to dine. But after an informal one, a tea or *koffee klatch*, calls are not expected.

Cards of those who are unable to be present are sent in upon the day of the reception. They are left in the hall in care of the attendant. If a series of receptions are given and none are attended, the card is sent into the last one, or cards may be sent into each one.

At an informal afternoon when after-calls are not expected, each guest leaves a card in the hall, where there should be a tray or basket to receive them.

SOIREES.

The afternoon reception, or *matinee*, has become so popular that it has reached out into the evening hours and taken to itself the name of *soiree*. It used to be called an "evening party," but whatever we call it, or them, the *matinee* and the *soiree* are a blessing to those of limited means and hospitable inclinations.

If a lady have the genius of a successful entertainer, she need not have a large house, nor an unlimited bank account to make her *matinees* or *soirees* the most enjoyable of all social occasions. If she have the tact to gather beneath her roof such guests as enjoy the higher entertainment of head and heart, without banishing beauty and grace, she may make her little parties most brilliant gatherings. It has long been the fashion for people of literary and artistic tastes, in the larger cities and in some smaller towns, to gather "social inspiration" at the homes of friends of similar tastes, where the evening is spent in conversation, reading and music, with a light material repast to add to the hospitalities of the occasion.

The ordinary *soiree* or evening party includes dancing usually, and the word is engraved upon the invitation. But dancing is not supposed to be the "reason of the being" of an evening party. The hour for commencing is from half-past eight to half-past nine, and is mentioned on the invitation card,

which is sent out from ten to fifteen days before the appointed evening, in one envelope.

GLOVES AND BONNETS.

At a *matinee* ladies wear their gloves and bonnets. At a *soiree* the bonnets are left in the dressing-room. The ladies are prettily dressed, but not in full costume. Gentlemen are in evening dress. Since the Prince of Wales set the fashion gloves are not worn by gentlemen in private houses, except while dancing.

CHAPTER XII

ETIQUETTE OF BALLS AND PARTIES.

INVITATIONS.

DANCING and a substantial supper constitute a ball. Invitations are sent out in two envelopes, from ten to twenty days in advance of the appointed evening and read thus:

MRS. JOHN ALLYN
requests the pleasure of your company
on Wednesday evening, September 10th,
at half past nine o'clock.

Dancing. 46 Park Street.

There is another style of card that does not have dancing engraved upon it, because some who are invited may not wish to dance and yet would feel slighted if omitted, so a small card with

Dancing,

engraved upon it, is enclosed with the notes to such as do not object to dancing.

Another style is:

MRS. JOHN ALLYN
At home
Wednesday evening September, 10th,
at nine o'clock.

Cotillon at ten. 46 Park Street.

R. S. V. P.

This hour intimates that those who desire can leave before the dancing begins, and is oftener sent as an invitation to a party than a ball.

Still another may be as follows:

Mrs. John Allyn
requests the pleasure of the company of
Mr. and Mrs. Morgan Bates
on Wednesday evening, September 10th,
at half past nine o' clock.
Dancing. 46 Park Street.

In New York, where young ladies are introduced to society by means of a ball at Delmonico's, the invitation is issued in the name of both host and hostess and "Delmonico's" engraved on the lower left corner. The card of the young lady is sometimes enclosed.

These invitations must of course be accepted or declined within two or three days. The form of acceptance or regret to an invitation to a ball is written in the names of those receiving the card, as:

Mr. and Mrs. Morgan Bates
accept with pleasure
Mrs. John Allyn's
kind invitation for Wednesday evening, Sept. 10th.
September 1st. 20 Clarkson Street.

If not accepted the form may be,

MR. AND MRS. MORGAN BATES
decline with sincere regret
Mrs. John Allyn's
kind invitation, etc.

If invitations are sent to new acquaintances ,or to strangers in town, the card of the gentleman is enclosed to gentlemen, that of both the gentleman and his wife to ladies and gentlemen, if it is a first invitation.

TOILET FOR BALLS.

A dinner calls for handsome dress; a ball demands the fullest of toilets which the season admits. Young ladies of slender figure, wear light, thin dresses. Chaperons wear heavy velvet and brocade. Jewelry is worn, and bouquets hung by different colored ribbons on the arm, are a necessary adjunct to the full toilette. Gentlemen should wear evening dress.

THE BALL-ROOM.

Where there is no ball-room in the house and the drawing-room is used for dancing, a linen cloth is sometimes stretched over the carpet, or the carpet is sometimes taken up. The furniture is removed from the room. Cut and growing flowers—as many as the hostess chooses—are arranged wherever space and fine effect admit.

THE SUPPER-ROOM.

The supper-room is usually opened at twelve or half-past twelve o'clock—sometimes as late as one—but generally there is a tea-room open during the entire evening, where tea, boullion, coffee, chocolate, lemonade and sandwiches or some other light refeshment can be obtained by such of the guests as do not wish a heavy supper.

A SMOKING-ROOM

either up stairs or down is sometimes set apart for gentlemen. Where there is no special room for the purpose, gentlemen should refrain from smoking.

WALTZING AND SQUARE DANCES

occupy the time until supper. After supper the German is danced. A program, with the order of its dances is engraved or printed and should be sent out with the invitations to the ball.

AWNING AND CARPET.

An awning to protect the guests from the weather and a carpet to tread upon, should be placed at the front entrance of a house—between the carriage and the door—wherever ladies in full dress are expected.

ARRIVAL OF GUESTS.

A man stands ready to open the carriage door, numbers the carriage in the order of its arrival and

gives the number, printed on a card, to the guest, and a duplicate card with number to the coachman, so that when wanted the carriage can be secured by the number instead of calling out the name.

Another servant opens the vestibule or hall door and directs the guests to their respective dressing-rooms.

A wife enters a drawing-room on the husband's right, if she lean upon his arm, otherwise she enters a step or two in advance of him. If a gentleman is accompanied by more than one lady, the eldest precedes the group, or takes the gentleman's right arm.

After a gentleman has greeted his hostess and those receiving with her, he should find the host, and, if not acquainted with him, have himself presented. "Dancing men," who are strangers to the host, sometimes receive invitations through friends who vouch for their respectability.

After the usual greetings, guests move on, walk about to find friends or wait till the younger ones have partners for dancing, when the time until supper is passed in conversation.

GENTLEMEN WITHOUT PARTNERS

ask the hostess to present them to ladies who will dance with them. The hostess usually delegates this duty to her assistants, as she cannot leave her place while receiving—which is, during

the entire evening, as guests come to a ball at all hours.

INVITING A YOUNG LADY TO DANCE.

Where chaperonage is the custom—as it is in all European countries, and in the best society in eastern cities here, and is becoming more common in western cities and towns—a young lady accepts an invitation to dance, through her chaperon. After a dance is finished, the gentleman returns her to the lady who has charge of her, and may linger there to converse with her. However they usually walk around the room once before returning to the chaperon.

SUPPER.

Sometimes supper is served during the entire evening, but when it is not, the hostess gives the signal when the proper time arrives for supper, and the host leads the way to the supper-room with the most distinguished lady—it may be an elderly lady, a stranger or a bride—the hostess following with the gentleman who takes her to supper. However it is customary with the majority of hostesses not to go in until every one is served, in order that they may look to the comfort and happiness of all their guests.

A young lady, accompanied by her chaperon, goes to supper with the gentleman with whom she has last been dancing, if he is at liberty to offer his

services to them. Of course he must first see that the lady or ladies whom he accompanied to the ball are properly attended. A lady cannot refuse the offer of a gentleman's arm to supper in company with her mother or lady friend, even if he did not accompany them to the ball.

A gentleman should never go in to supper alone, unless he has seen every lady enter before him. When ladies are left unattended, it is proper for a gentleman, even though a stranger to them, to offer his services in waiting upon them. The "roof introduction" is all that is necessary, under the circumstances.

A gentleman should see that the lady or ladies whom he escorts are properly waited upon. The lady must receive attention only from him or a servant, unless offered by some member of the host's family.

DAUGHTERS OF THE HOSTESS.

The young gentlemen should first invite the daughters of the house to dance, and next the relatives and near friends.

Young men should see that ladies who are unattended by gentlemen are not neglected. It is quite proper for a young man to speak to a lady older than himself, even without an introduction. He should offer his services in taking her to the supper-room or calling her carriage, or in any little attention that civility demands.

CHAPERONS.

On the subject of chaperons, Mrs. Sherwood's ideas agree so entirely with our own that we quote from her the following: "It is not wise for young ladies to join in every dance, nor should a young chaperon dance, leaving her protege sitting. The very bad American custom of sending several young girls to a ball with a very young chaperon—perhaps one of their own number who has just been married—has led to great vulgarity in our American city life, not to say to that general misapprehension of foreigners, which offends without correcting our national vanity. A mother should endeavor to attend balls with her daughters, and stay as long as they do. But many mothers say: "We are not invited, there is not room for us." Then her daughters should not accept. It is a very poor American custom not to invite the mothers. Let a lady give two or three balls, if her list is so large that she can only invite the daughters. If it be absolutely necessary to limit the invitations, the father should go with the daughters, for who else is to escort them to their carriage, take care of them if they faint, or look to their special or accidental wants? The fact that a few established old veterans of society insist upon "lagging superflous on the stage," should not deter ladies who entertain from being true to the ideas of the best society, which certainly are in favor of chaperonage."

SOME GENERAL RULES FOR THE BALL-ROOM.

It is not necessary to take leave of your hostess at a ball, unless it is a first invitation, in that case, thank her for the entertainment.

Never forget ball-room engagements. Do not confuse them. Don't promise the same dance to two gentlemen.

If a young lady refuse to dance with one gentleman she must not dance with another.

At the end of a quadrille, the gentleman offers the lady with whom he has been dancing, his right arm and walks around the room once with her, before seating her or returning her to her chaperon. He need not remain beside her unless he wish to do so. Where chaperonage is not the custom, he leaves her with any lady whom she knows, old or young.

Always wear gloves in a ball-room. Take them off at supper, but put them on again before you return to the dancing-room. Some persons carry an extra pair with them to use in case of accident.

If a lady has forgotten an engagement to dance, she should apologize. The gentleman will, of course, accept the apology.

Married men never dance with their wives, but we see no good reason why they should not if they desire to show them that attention.

A son of the hostess must not devote himself

during the entire evening to one lady or to a favored few. It is ill-bred to do so. You should show equal attention to all ladies.

If a gentleman is introduced to a lady solely for the purpose of dancing, he cannot ask her for more than two dances the same evening. Upon their next meeting after an introduction of this character, the gentleman must wait for the lady to bow first. She may not desire to keep up the acquaintance.

While the polite hostess has eyes, ears and thoughts only for her guests, and does everything in her power to promote their enjoyment, every guest should see that her efforts are supplemented by his own.

Everything must be quiet and harmonious.

It is not necessary for a gentleman to remain by the side of a young lady until relieved by some one else. It is polite to move from one to another, and to see that all have equal attention. Wall-flowers should receive attention out of politeness to the hostess, if not from consideration of their own happiness.

Gentlemen should not assemble around the doors and "look on," nor "retire into a corner to carry on a flirtation." You go to a ball to dance not to flirt or to shirk if you are needed in a set; or if a lady desire to dance and have no partner you should offer your services to the hostess, who will see that you are introduced.

A young lady should not accept invitations for every dance. She may give her reason for refusing —that she is fatigued or does not wish to dance— and no gentleman will feel hurt by her refusal. Of course she must not accept another invitation for the same dance.

A gentleman will not try to step across a lady's train, but will walk around it. If by any accident he should tread upon it or tear it, he will offer to escort her to the dressing-room.

Do not join in a dance if you are ignorant of its figures. If you desire to learn it seek the aid of a dancing master, but do not interrupt the pleasure of the set by your ignorance or awkwardness.

Do not take steps in a quadrille, but walk through it easily and gracefully. Avoid seeming familiarity in swinging a lady. Everybody dances the quadrille and it is permissible to talk to your partner, but don't be loud or boisterous.

If a gentleman is not acquainted with the host, he has himself introduced. If he is unacquainted with any members of the family, after speaking to the host and hostess, he asks some common friend to introduce him to those he does not know.

After-calls must be made within a week, whether the invitation was accepted or not. If the lady have a reception day the call should be made upon that day. Ladies who have no day sometimes give one or more receptions after a ball—inclosing their

cards in each invitation to the ball—in order that the after-calls may be made on that day.

An authority says: "The requisites for an agreeable ball are a well-bred hostess, good ventilation, good music, a good supper, guests who know their duties, and not too large a number of them."

The rules for a private ball apply also to a public ball.

At public balls there are managers, ushers, stewards, etc., and there ought to be a committee of ladies or a recognized hostess to receive.

You usually have your own party with whom you dance at a public ball, otherwise it would not be enjoyable.

THE GERMAN,

where it is danced, ends the ball. It is the most fashionable dance of society, but is danced only at private and not at public balls. The leader must be perfectly familiar with all the figures. The leader is chosen beforehand by the hostess. A lady cannot refuse to dance with any gentleman brought to her. To give variety and increase the interest favors are given, usually inexpensive but tasteful.

PARTIES.

The evening party always includes dancing, and yet the word *dancing* is engraved on the corner of the invitation, and also the hour of its commencing.

The hour for a party is earlier than for a ball, being nine to half-past nine.

Invitations for balls and parties are sent by post. The card is issued ten or fifteen days prior to the appointed evening.

The hostess sends out her invitations for a party as for a ball, after calling by card or in person upon all the proposed guests to whom she is socially indebted.

The invitations to a party are issued in the name of both host and hostess.

At a party, dancing seldom begins until after supper. Conversation, music, etc., occupy the earlier part of the evening. All departures are made by one o'clock at the latest.

CHAPTER XIII.

CHAPERONS.

AS a rule it is better to conform to the usages of the place you are in, but there is at least one custom which a few brave women defy and which they should continue to disregard, and that is, the almost universal practice in small towns and western cities, of allowing the daughters to receive visits from young men alone; to drive and walk with them without the presence of a third person, which the young people consider an impertinence.

Of course they are called "queer," but their courage in doing what to them seems right, cannot fail eventually to have its influence upon the community in which they live. They are misunderstood and feared by some young men, yet the best men, though the custom of chaperonage is an innovation, respect both mothers and daughters and feel it an honor to be permitted to pay attentions to these guarded treasures.

Even in our eastern cities, the custom has become general in the best society only within a few years. There have always been some families in every refined circle which have believed in and to a

certain degree practiced a sort of chaperonage, but they have been held to be eccentric, and even cruel by the "Young American" who felt his self-respect wounded, because he took this—to him "espionage" —to mean a lack of confidence in the integrity of his intentions.

Our young people have been brought up to believe in themselves; to respect themselves too much to abuse the confidence reposed in them, or to violate the proprieties exacted by good-breeding. But the self-reliance taught them and assumed by them, has for some reason—possibly the want of a little wholesome restraint—unconsciously grown into a lack of reverence for age; an impatience of parental restraint or authority, and a seeming desire to put parents and older persons in the background, especially in social matters. Parents are themselves to blame in this, for without their acquiescence, such state of things could not be.

What influence the political freedom, which makes every man in America a lord, and to which the "conglomerate" made up of all nationalities is hardly yet acclimatized, has had and is having upon our manners, will not be discussed here, but that "independence" is the ruling idea, is seen in the disregard of "rules" which is practiced by so many of our people.

In Europe every young unmarried woman has a chaperon; it is an absolute necessity. If she have

a mother, of course the mother is the natural chaperon and understands her duties. If she is motherless, the first duty of the father is to provide a chaperon, either a relative, or some other lady. Sometimes well born women in reduced circumstances can be hired to assume this position.

While here the Spanish duennas are held up to ridicule, and pointed at as the representative European chaperon, in Europe we are laughed at for allowing our daughters to go to parties and theatres with young men alone. "There is no civilized country where so much license is permitted in the intercourse of young men and women as in the United States."

This is the criticism made by all foreigners traveling or visiting in the United States, and from this stand-point, many judge us.

That excellent authority, "Social Etiquette of New York," says: "To the foreigner the guarding of young womanhood from a too familiar acquaintance with what is called 'a man of the world' is a mark of tender respect for her. The European venerates this young woman because her family treasures her, and because he does not know how to respect those who are less carefully sheltered. This is his misfortune and it has added another burden to our own social life. However, it cannot be evaded while we intermingle so generally with foreigners and our own people intermarry with

them. We are compelled to submit to the consequences of their inherited prejudices, because they cannot escape them, and doubtless would not if they could. And yet we would like them to understand that it is not because we suspect our women of foolishness, or that the young women of our republic lack in self-reverence or a mental capacity that is sufficient for a quick defense of a moral principle or a social propriety, or that we have not a complete confidence in the fine moral sense and chivalric honor of all true American men, that a guardian has been placed over our young sisters. It is to protect them only from the disrespect of those foreign born men, yes, and women too, who believe in inherited distinctions and class privileges, and who also have a conviction that by nature all youthful women require protection to guard them from falling victims to their own indiscretions of speech and manners, and also to the frivolous influences of the other sex. Of course foreigners cannot avoid bringing over with them their own race prejudices, and their own inherited and cultivated family peculiarities which they usually mention as 'their social principles'."

This may be all very well for the sea-board towns, but why we, who claim to have our own fashions in etiquette, copied though many of them are from the older civilizations, should do certain things merely to protect ourselves from foreigners

and their opinion of us, we cannot understand. We claim to be an independent nation and we should do what is best for us for the sake of *rightness*. We believe in chaperonage because it is right. We believe in it for the cities and towns where there are few foreigners. There are other pitfalls in a young lady's path. Much as we believe in our young men and our young women, the former are not always honorable, nor the latter always wise, especially in speech, which young men very frequently misinterpret. "The soul of every man," says Mathews, "is a mystery which no other man can fathom; we are, as one has said, spirits in prison, able only to make signals to each other, but with a world of things to think and say, which our signals cannot describe at all. There is hardly an abstract term in any language which conveys precisely the same meaning to two different minds; every word is sure to awaken in one mind more or less different associations from those it awakens in another. Words mean the same thing only to persons who are psychologically the same and who have had the same experiences."

An inexperienced and vivacious young lady, no matter how well she has been reared, is sometimes, if left unrestrained, innocently guilty of indiscretions—if the expression is permissible. We believe with Mrs. Sherwood that, "this business of chaperonage is a point which demands attention on the

part of careless American mothers. No mother should be oblivious of her duty in this respect. It does not imply that she doubts her daughter's honor or truth, or that she thinks she needs watching but it is proper and respectable and necessary that she should appear by her daughter's side in society. The world is full of traps. It is impossible to be too careful of the reputation of a young lady, and it improves the tone of society vastly if an elegant and respectable woman of middle age accompanies every young party. It goes far to silence the ceaseless clatter of gossip; it is the antidote to scandal; it makes the air clearer, and, above all, it improves the character, the manners, and elevates the minds of these young people who are so happy as to enjoy the society and to feel the authority of a cultivated, wise and good chaperon."

Chaperons are not all wise and good but they should be. A widower, with daughters, might sometimes prevent scandal and trouble by placing an intelligent chaperon at the head of his house instead of his inexperienced daughters. In England the unmarried daughters of a widower, have always the companionship of a chaperon.

Where chaperonage is customary—and it ought to be everywhere—a young gentleman asks permission of the mother or chaperon to invite her charge to dance, to promenade or to go to supper.

He also asks her permission to invite the young

lady to a theatre or other place of amusement, extending the invitation also to the chaperon. If she accept for the daughter but cannot for any reason, accept for herself, she will ask permission to delegate some one else. If a gentleman give a small theatre party, say of four or six, one chaperon is sufficient, but if the party is larger, it is etiquette to have two.

The host calls first—in an omnibus if he choose—for the chaperon, which may be his mother or married sister or some other married lady, and they gather the guests. Or the chaperon may take the young ladies in her own carriage and meet the gentlemen of the party at the place of amusement. Or he may send carriages for the ladies—providing a chaperon for each four. The arrangements are, of course, settled beforehand.

If a bachelor give a dinner, supper or tea at his apartments or in a private room at a restaurant, he must have one of his married kinswomen to preside as hostess, or, if that is not possible, he may have one or two other married ladies who are friends of his guests.

The duties of a chaperon are by no means light, and are sometimes very unpleasant. She and her charge, in any case are a burden upon each other. The former must accompany the latter everywhere. She must be with her when she receives gentlemen visitors in the parlor, and must guard her from a

possible bad marriage by admitting to her presence only good men, so far as she is able to judge.

It is her duty to see that the young lady is provided with a partner for the German; that she is not left a wall-flower at the ball; that she goes to places where she will be instructed as well as entertained—to picture-galleries, etc.

A wise, well-bred chaperon can add much to the happiness of a young girl, and the young girl, if considerate, will do all in her power to lighten the burdens of her protector.

In entering a drawing-room, the chaperon enters with her charge at her left, and slightly in advance of her. After the usual greetings with the hostess, the young lady is presented and they move on together.

It is 'etiquette' to have a chaperon, and it is the greatest violation of it not to have one.

"If a woman is protected by the armor of work, she can dispense with a chaperon. The young artist goes about her copying unquestioned, but in society, with its different laws, she must be under the care of an older woman than herself."

CHAPTER XIV.

DEBUTS IN SOCIETY.

THE time for a young lady's first appearance in society is usually from seventeen to twenty. The time may, for reasons, be postponed even longer. The mother decides when her daughter shall make the transition from girlhood to young ladyhood, and invites friends to her house that she may present this daughter to them as a member of their circle.

Prior to this time, at least in the best society of large cities, the young lady never goes to parties (except children's parties, which have been spoken of elsewhere), and is not even present at any entertainment at her father's residence, unless we except weddings, christenings and birthday anniversaries.

This ceremony is supposed to indicate that the young lady has finished her ordinary so-called education, and is now ready to assume the duties and responsibilities of a member of society. She may now receive the homage of gentlemen if she desire their attentions.

Just previous to the *debut* her mother and elder unmarried sisters—if she have any—pay visits, or

at least leave their own with their father's and brothers' cards, upon the acquaintances whom they intend to invite to be present. After this formality and about ten or fifteen days previous to the event, engraved invitations are issued. All the invitations directed to one family are inclosed in one outer envelope. These invitations are directed as follows: One to "Mr. and Mrs. Smith." If there are more daughters than one their address is the "Misses Smith." Each son receives a separate invitation.

The invitations should be engraved upon note paper in clear, plain script.

The following form of invitation is used:

MR. AND MRS. JAMES AIKEN
request the pleasure
of introducing their daughter,
MARJORY,
to

---

on Tuesday evening, February 10th, at half-past nine o'clock.
507 Sixth Avenue.

Another style is to enclose the young lady's card in an invitation to a dinner, reception, party or ball.

A reply to such an invitation, if for a dinner, must be answered immediately. If for any other

entertainment it should not be delayed beyond three days, and ought not to be delayed at all.

The form and style—which is the same as that of the invitation—should be as follows:

MR. AND MRS. MORTIMER THOMPSON
accept with pleasure
Mr. and Mrs. James Aiken's
kind invitation for Tuesday evening, February 10th.
579 Walnut St. January 25.

Still another style of *debut* is simply an afternoon "at home" with the young lady's card engraved below her mother's. If she be the eldest it is Miss Aiken, but if she have elder unmarried sisters it is Miss Maude Aiken. No reply is made to these invitations, but cards must be left in the hall for the young lady as well as the mother, and if the invitation is not accepted, cards must be sent to both mother and daughter.

"When a reply is made to an invitation sent to a mother and one daughter the elder lady may reply for both, but if there is more than one daughter the reply commences thus: The Misses Leacroft, etc. Each young gentleman replies for himself."

A pretty way for intimate friends to welcome the *debutante* into their circle is to send flowers on the day of her first appearance.

The mother stands near the entrance of the drawing-room, with the daughter next beyond her,

and if it is an evening reception or a dinner the father stands next to her. After greeting each guest the mother presents the daughter.

When dinner is announced, unless there is a brother, the father escorts the young lady to the table, and the mother follows last with the most honored gentleman present. If there is a brother the father leads the way with the eldest or most distinguished lady of the party, and the brother escorts his sister and places her at her father's left hand.

The mother selects in advance the gentleman who shall be her daughter's partner in the first dance, who dances but once with her, nor does any other gentleman ask for more than one dance.

The after-calls following this entertainment include the young lady, but she has no separate card during her first year in society, as she makes no formal calls alone, neither does she receive gentlemen callers without a chaperon.

Perhaps you are wondering how a young gentleman enters society. I don't know; he somehow slips in without formality.

CHAPTER XV.

THE CONVERSATION OF SOCIETY.

THERE can be no doubt that of all the accomplishments prized in modern society, that of being agreeable in conversation is the very first. It may be called the social result of Western civilization, beginning with the Greeks. Whatever contempt the North American Indian or the Mohammedan Tartar may feel for talking as mere chatter, it is agreed among us that people must meet frequently, both men and women, and that not only is it agreeable to talk, but that it is a matter of courtesy to say something, even when there is hardly anything to say. Every civilized man and woman feels or ought to feel this duty. It is the universal accomplishment which all must practice, and as those who fail signally to attain it are punished by the dislike or neglect of society, so those who succeed beyond the average receive a just reward, not only in the constant pleasure they reap from it, but in the esteem which they gain from their fellows. Many men and many women owe the whole of a great success in life to this and nothing else. An agreeable young woman will al-

ment. That the conscientious man weighs his words; the boaster and enthusiast employ the superlative degree; the cautious man utters but few words, and so on through the list of the characteristics of different men.

"It is an invariable maxim," says Campbell, "that words which add nothing to the sense or to the clearness must diminish the force of the expression."

We sometimes hear an indiscriminate use of singulars and plurals in so-called good society, as: "Everybody should mind *their* own business." "Each member of the Lodge should pay *their* dues." "Both minister and magistrate *is* compelled to choose between his duty and his reputation." It would take volumes to point out all the inaccuracies of the English language in daily use, and we shall not attempt a reformation in this direction, but we would say to those who believe that language is a growing thing, and that it is their duty to aid its expansion by adding new words which they consider "expressive," "all innovations in speech, every new term introduced, should harmonize with the general principles of the language;" remember this when you are tempted to adopt into your vocabulary any of the slang words or phrases of the day.

Slang, solecisms, vulgarisms of every kind, are opposed to correctness of speech and propriety of manners.

CHAPTER XVI.

DRESS.

"REFINEMENT of character is never found with vulgarity of dress."

Love of beauty, even when it leads to the desire of possessing it and making some efforts after such possession, is not unhealthy, and belongs to the love of approbation, in the absence of which society would become very angular; but unhealthy love of display and desire to produce effect, no matter by what device and at what cost of good taste and good sense, for the object of attracting notice, is a quality so ugly and vain that it will destroy the true power even of the greatest beauty, and leads the most civilized societies into monstrous extravagancies of fashion.—*G. F. Watts, in the Nineteenth Century.*

> Be not the first by whom the new is tried.
> Nor yet the last to lay the old aside.
>
> —*Pope.*

Dressing is a fine art, and as we advance in civilization we pay more attention to the study of it, and instead of following blindly Fashion's freaks, the wise woman, recognizing her obligation to so-

ciety to make herself beautiful, pauses and asks herself the question: Will this be becoming to me? What are the reasons for this change, or why the addition to or subtraction from the prevailing fashion? Will it be best for me to adopt it, and can I afford it? But women in America wise in the matter of dress are yet in the minority.

"Clothes seem to go hand in hand with man's development as a social being."

"Clothes have been knowledge, influence and expression, house and home to the wearer."

Carlyle likens the art of dressing to that of architecture, and says: "This Body and the Cloth are the site and materials whereon and whereby his beautiful edifice of a Person is to be built."

We cannot choose the site but we can the material, and we can study the effect of construction in reference to the site, but we seldom do this. The tall woman is likely to wear stripes, and without a due consideration of proportion, the short one flounces. A short woman piles things on top of her head to make her look tall, and a tall woman pastes her hair to her head and wears flat bonnets to make her seem shorter. This is contrary to the rules of architecture and of sculpture. The Greeks —masters of sculpture—took their models from the perfect human form. We cannot all have perfect forms, but it is possible to be beautiful without

them. A thing of beauty is a joy forever, and it is our duty as well as privilege to be beautiful. We owe it to our families, to society and to ourselves. True beauty does not consist of fine clothes but of a symmetrically developed being; developed physically, mentally and morally, and clothed with *becoming* raiment. There are no prettier women than are found among the Friends, who have the true ideal. Instead of growing old and ugly they grow spiritually beautiful—ripen if you please, and they are always well dressed.

Beauty is mysterious; we gaze on a thing of beauty and are at once captivated. We do not stop to ask questions, but yield ourselves to the enjoyment of the moment, to the gratification of that esthetic sense or quality we call taste. To be able to produce this highest enjoyment in others, we must be beautiful in spirit and manner and so becomingly dressed that they will not think of our clothes, or if they should think we were well dressed they could not tell what we had on.

All beauty is based on harmony. To be well dressed is to wear the right thing at the right time. One secret of the effective dressing of the French women, is that they always dress appropriately to the time and place—in reference to the time of day and the errand they are upon.

Dress should express the character and individu-

ality of the wearer, but not of course at the expense of fitness and neatness.

Essential to the refined lady is repose of mind and body, neither of which can she have without comfort and fitness of dress. An uncomfortably dressed woman cannot look happy. A lady expressed the idea in our hearing recently. "I like myself so well in this costume. It is so comfortable and I know it looks lady-like."

One reason why fashions change so rapidly is that everybody adopts them; "every class and state" of society puts on the same shape of garment, if not constructed of the same material. In the Old World, servants do not copy the dress of the mistress; here they not only copy them, but instances have been known where in the absence of the mistress, the maid actually wore her silk gown.

Not only do servants spend all their hard-earned wages in finery, but the wife of the clerk and of the young man just starting in business, dresses as stylishly as does Madame Millionaire. And not only this, but she wears her "best" to market, to shop and to church. There is however improvement in this respect. All classes of women read and study more than formerly, and the result is a broader and truer culture; a demanding of the why and wherefore of certain customs and their relation to everyday life.

COSMETICS AND PAINTS.

It is perhaps unnecessary to say that the use of cosmetics and paints is not cleanly and is morever very injurious to health. It is said that Lady Coventry—"the most beautiful of the beautiful Misses Gunning," died at the age of twenty-seven, a cripple and a great sufferer, owing to the use of cosmetics. We read of many persons losing their lives through the use of hair dyes.

PERFUMES.

The excessive use of perfumes is vulgar. Strong perfumes are very disagreeable to delicate persons and are at any rate too suggestive. A little cologne, lavender, or at most new mown hay, are permissible, but most persons agree with Henry Ward Beecher, that, "the most agreeable smell, is no smell at all."

EVENING DRESS—FOR LADIES.

An eminent writer has defined full-dress as a costume with very low neck, very short sleeves, and a very long train. French women often wear high corsage with short sleves. English women wear their gowns *decollete* even at the family dinner. American women follow their own inclination and wear high or low neck, or have the dress cut square in the neck. For elderly ladies the material may be silk, satin, velvet, brocade, etc., rich and dark in color. Of course full toilette varies with the seasons.

For young ladies, tulle, crepe, tarletan, any light gossamer material, light in color, or white, is most becoming for a ball or evening party. A lady's dress should be more elaborate for a ball than for a dinner. She should wear her best laces and finest jewels at a ball. Young ladies wear little jewelry at any time.

FULL-DRESS FOR GENTLEMEN.

Full-dress for gentlemen consists of a black dress suit, the coat being "swallow-tail," the waistcoat cut low, white tie, thin patent leather boots and light colored kid gloves.

Gentlemen wear full-dress at dinner parties, balls, theatres, operas or any evening entertainment that demands full toilette of the ladies.

At weddings which take place in the evening, the bride-groom and all the gentlemen wear full-dress.

MORNING DRESS FOR GENTLEMEN.

The proper morning dress for gentlemen, is dark coat and vest, light trousers.

"At weddings, luncheons, receptions of all kinds, matinees, visits of ceremony, and indeed to anything that occurs in the day time, a gentleman must wear a morning costume, no matter how grand the toilettes of the ladies. Fashion and etiquette demand it."

Morning dress is worn on Sunday evening and at church.

DRESS FOR GENTLEMEN UPON OTHER OCCASIONS.

"In the country, Knickerbockers are fashionable day suits, and a gentleman, if he ride or walk may pay a visit to familiar acquaintances in such attire, but if he drive, or is visiting elderly persons or strangers," he must wear a morning dress.

The dress suitable for riding is an ordinary walking costume. In the country, boots and felt hats may be worn.

For shooting, rough coats, knickerbockers, leggings and substantial boots.

For lawn-tennis, croquet and archery, knickerbockers are worn.

GLOVES

are worn in the street, at a ball, at an evening party, at the opera or theatre, at receptions, at church, when calling, riding or driving, but not at dinner. A bride-groom may wear gloves or not, as he pleases.

COSTUME FOR A BALL.

The ball demands the fullest of toilettes which the season admits. In this country, elderly women need not go in low neck, unless they choose to, and the dress of the chaperon may be the same as at a dinner—a velvet or heavy silk, cut square in the

neck and filled in with fine beautiful lace. Her ornaments should be in keeping with the dress. She may wear feathers or jewels in her hair. If she wear a low-neck dress, she should throw a lace shawl or something of the kind over the neck.

The young girls should wear costumes of light, thin material, in light tints or white, and should wear or carry natural flowers.

FOR A DINNER.

Ladies go to a dinner in what is considered full costume for that season, though the lighter materials worn at a ball, are thought to be out of place at a dinner. In England low neck and short sleeves are worn at dinner.

The hostess should dress richly but plainly, that she may not eclipse any of her guests.

FOR A BRIDE AND BRIDESMAIDS.

A bride wears a white dress with long train, long, white veil and natural flowers, no matter at what hour the ceremony is performed.

Occasionally there is a bride, who, with her maids, wears full dress at a morning wedding; that is, low neck and short sleeves; although etiquette demands that the groom wear a morning costume.

AT AN AFTERNOON RECEPTION

the hostess is in full dress. Guests, both gentlemen and ladies, wear street toilettes.

WALKING COSTUME.

To be well dressed, is to wear the right thing at the right time. Walking dress should be quiet in color, simple, substantial and "in perfect harmony with itself." All the colors should, at least, harmonize, but it is better to have all one color and shade. Black is becoming to every woman, but as she does not dress to be seen when walking, it would be well to wear it, even if she thought it not becoming.

The costume may be rich or plain, but must never be shabby. The gown must be short enough to clear the ground, and thick, "sensible" boots must be worn.

"In the city the walking dress should show some degree of richness;" in the country it should be tasteful but serviceable.

Bonnet, gloves and shoes should be in perfect taste and accord, of course, with the rest of the costume.

CARRIAGE DRESS

may be rich as one pleases or can afford. Says Mrs. Sherwood: "Light-colored silks, sweeping trains, bonnets very gay and garnished with feathers, lace parasols and light gloves, are fit for carriages at the races, but they are out of place for walking in the streets." The carriage dress may

have a train or be the ordinary walking length, and the material will vary with the season.

If the lady drives herself, she should wear gloves suitable for handling the reins.

VISITING COSTUMES

are worn when paying ceremonious visits, to afternoon receptions, etc., and are of richer material than the ordinary walking dress. Velvet and brocade are favorite fabrics, but plain satin and black silk are much worn.

FOR ARCHERY, CROQUET AND LAWN-TENNIS,

the players dress in flannel made for the purpose. The dress of the lady is a short skirt and a jersey, the latter being indispensible to the free use of the arms.

If a lawn-party is given, the hostess and her daughters should receive on the lawn in their bonnets.

FOR YACHTING,

ladies wear flannel suits of navy blue or white, or serge or tweed, with jaunty sailor hats and heavy boots. Sometimes a black silk suit is worn. Whatever the material of the dress, it should be warm and durable. A warm wrap of some sort should always be provided.

OPERA AND THEATRE.

Under this heading we give the customs for dress in New York, as given by the graceful pen of the author of *Social Etiquette* of New York:

"Among the conspiring causes which make the enjoyment of an opera too infrequent is costume. If a lady wears a full toilet she must ride in a carriage. If she goes in visiting dress she cannot properly occupy a box, even if one be placed at her disposal, because she would appear like an ugly weed in a gay garden of brilliant blossoms. For the same reason she cannot properly make calls in the boxes during the intervals of music, if she is soberly clad, and the same applies in part to the gentleman who is in matinee toilet.

"The new etiquette regarding costume at places of public amusement began only lately to shape itself into a formality in New York. It is now considered quite proper for a gentleman to attend an opera in a matinee suit, provided seats have been taken elsewhere than in a box, but he is limited in his visits between the acts to such of his acquaintances as are also in demi-toilet, unless he goes to the *foyer* to chat with promenaders. The latter pleasure has long been one of the agreeable parts of the entertainment in Europe, and the custom of going out with ladies between the acts is rapidly coming into vogue in this country.

"If a gentleman is in full dress he may visit anywhere in the house, but he will not seat himself in the orchestra or in the dress circle, because his toilet will appear out of harmony with the soberer garments about him. He may properly wear gloves when he is not in evening dress, as this slight formality of attire is in keeping with the style of his costume. If he wears a dress coat and an evening necktie, it is permissible for him to appear without gloves.

"If a lady is invited by a gentleman to attend the opera it is proper for him to inquire if she prefers to occupy a box, or at least to state to her what place he proposes to offer her. If she accepts a seat in a box it is *de rigueur* that she go unbonneted, and at least that she wear a light opera cloak, even if she does not array herself in full evening dress. If she is to be seated elsewhere she should always wear a bonnet, which may be as gay and as pretty as she pleases. It is not considered a breach of etiquette for a gentleman to escort ladies to the opera by any one of the public conveyances, provided street toilets are worn, and a lady of delicacy or consideration, when she accepts an invitation, will mention her desire to go in this unostentatious manner, should circumstances make it proper.

"The providing of costly apparel is the largest expense and the heaviest weariness for a lady whose fondness for good music is really profound and sin-

cere, and there are not a few among fortune's favorites who prefer the refined and unostentatious quiet of the less dressy parts of the house, just because their preparations for the evening are thus made so much less tiresome and distracting. A lady can go from her own dinner table, bonneted, wrapped and gloved, and ready to luxuriate in the blisses of harmonious sounds. * * * * No individual who loves color, warmth and beauty but feels all the more grateful to those who add their charms of gorgeousness in silks, laces, velvets and jewels to the opera, because they themselves have been excused by circumstances from feeling compelled to lend their own persons and possessions to intensify this magnificence.

"An evening bonnet and light gloves are considered by our best society as the height of dressing for a public theatre or a concert, unless there is some prearranged understanding that a wandering star in the musical or dramatic firmament is to be especially honored, and that a fine toilet is to be one of the methods of expressing respectful admiration.

"Gentlemen need never wear full dress unless the ladies do; albeit, when no lady is expected to be in grand costume, a gentleman may select whichever style of garment he pleases. The delicate sentiment which would deter him from going in full dress to the opera, when the ladies whom he accompanies

are not so attired, need not be considered at a concert where one lady is presumably as well costumed as another. There are many ways by which a tasteful lady will brighten a sober garb without exhausting her purse or worrying her mind and hands. She will do this in grateful appreciation of the lately approved custom of going to the opera and to the concert-room, and even into a proscenium box at a theatre in a pretty visiting dress. She can afford to enjoy the theatre, good music and the opera many more times during the winter on this account, and the gentleman who does not feel compelled to escort a lady in a carriage can indulge in these luxuries twice or three times as often because of this lately established etiquette in matters of dress."

FOR CHURCH, FOR READINGS,

for a morning concert, the dress should be plain and simple, with dark hat also plain. It is not in good taste to wear a dressy bonnet in the street or to display an elaborate toilet in church.

Grand toilets are worn upon all occasions where they may be said to be part of the entertainment and contribute to its enjoyment; but divine worship needs no concomitant finery and good music reaches the soul through the ear without the aid of the eye. Fine clothes would have a tendency to distract from the fullest enjoyment of either sermon or music.

RIDING-DRESS.

The habit should fit perfectly without being tight. The skirt should be full and long enough to cover the feet, but not long enough to entangle them in case of accident. Leglets of the same material should take the place of the petticoat. Strong boots and gauntlet gloves should be worn.

Broadcloth is the best material for a riding costume. The skirt should be weighted down by stitching shot at the bottom of the breadth of the left side.

Linen collar and cuffs and black necktie should be worn with this dress.

A stiff silk hat and veil are the best head dress for riding.

MOURNING COSTUMES

are given in the chapter on funerals and mourning, and need not be repeated here, but we will add what Mrs. Sherwood says about "complimentary mourning." "The dress is now made very elegant and dressy. Black and white in all the changes, and black bugles and bead trimming, all the shades of lilac and of purple, are considered by the French as proper colors and trimmings in going out of black; while for full mourning the English still preserve the cap, weepers and veil, the plain muslin collar and cuffs, the crepe dress, large black silk cloak, crepe bonnet and veil. Heavy, ostentatious

and expensive habiliments are often worn in mourning, but they are not in the best taste. The plain-surfaced black silks are commendable."

APPROPRIATENESS

as to age, time, place, surroundings, and pecuniary circumstances, is indispensable to the man or woman who would feel at ease because of being well dressed. In fact one's clothes should be so much a part of herself that after being properly dressed, she should not think of them again.

With the constant changing of fashions one cannot give rules for the "cut and make" of garments for every season and occasion. Women of wealth and leisure can procure the aid of the *modiste*, but to the woman of small means, we would make a few suggestions on

ECONOMY IN DRESS.

"The largest economy," says one, "of course, lies in using those things which are most appropriate to one's means, and will last the longest; but this is a kind of saving impossible to those who have not at least a small capital, which is the easiest explanation of the oft repeated saying that the poor are more extravagant than the rich."

Gaudy colors, or a dress which is striking for any reason, should be worn only by women who have many changes of rainment, as, if worn often she

comes to be known by her dress—a conspicuousness that no woman courts. Even if it is "made over" it is still a tell-tale. A plain dress on the other hand can be "readjusted" and be made to do duty almost as well as a new one.

If you can afford but one best dress, you can make different "costumes" with it, by wearing it one day with lace at the throat (the dress turned in) and wrists; the next day with high neck, linen collar and cuffs.

Every woman should have one or two good pieces of lace, as it will be a saving in the end, if carefully worn and used, not *every day* of course but on occasions. Valenciennes is the cheapest because the strongest lace and can be washed many times.

Never buy anything that is not good and lasting. Some ladies make the mistake of thinking they must not wear the same dress many times. If a lady alone, or she and her dress-maker can find out just what is becoming to her peculiar "style," she can adopt that with slight variations and individualize the costume, which is less trouble to her than to change with every changing fashion and is a great economy.

One should choose colors which harmonize with each other and confine one's self to them, such as gray, black, purple, blue, yellow, white, etc., and buy no others, so that in making over garments one can be used with another and nothing be wasted.

It is economy to have several pairs of boots. They need rest and change, as you do yourself. Square heels are the best for walking boots. When they become worn, polish them with the blacking that comes in boxes and don't use the liquid blacking; it cracks the leather and soon ruins it. Fine calf-skin, well fitted and nicely polished, makes a pretty and economical boot.

It is well, too, to have several pairs of gloves, for different occasions. Don't wear party gloves to church, nor church gloves to do your marketing in.

The "economist" will do well to do her shopping late in the season or out of season, as material is then much cheaper. Of course, this applies to plain goods that will not go out of fashion, and one of moderate means cannot afford to buy anything that will last but one season, excepting, of course, hats and bonnets.

Whalebones which are supposed to be indispensable, are not so and they wear out the dress.

A street dress should never be worn in the house if it can be avoided, as it wears it too much.

Boots, gloves and bonnet may be said to make the style of the costume, and they must harmonize with the dress.

CHAPTER XVII.

THE TOILET.

IT is the duty of every woman to be beautiful. "Female beauty is a power that will always be recognized in the world," says a recent writer. "'Only men and queens can afford to be ugly.' Accordingly the so-called fair sex must, and of right ought, to pay the intensest attention to the powers of attraction which God has given them." The same writer tells of an old lady, who at seventy years of age, was as charming, fresh and lively as any woman at thirty, and gives as the secret of this retention of health, youth and beauty, a daily rain-water bath. We reserve our comments upon this until further on in this chapter.

The first requisite in a true woman is purity of mind; the second cleanliness of person. This should be and is true of man as well as of woman. Real gentlemen and ladies, attend scrupulously to the minor details of the toilet. Want of time is no excuse for their neglect, as half an hour, or at most, three-quarters, is all that is necessary for the dressing-room work, including the bath, with friction. If you feel that this is too much time, sleep less; that is, rise half an hour earlier and you will

find the bath will benefit you more than the sleep; besides you will feel more respectable.

LADY'S DRESSING-ROOM.

Have your toilet-room as convenient and as well supplied with the necessary articles as you can afford, but if you should have to make your bedroom do double duty, you can arrange it accordingly. From a sanitary point of view, a bedroom should contain nothing but a bed, table and a chair or two, with rugs upon the floor instead of carpets.

For the dressing-room there should be a low dressing-bureau with an easy chair in front of it, a washstand, one or two chairs, a couch, if space permits and plenty of closet room, or if that is not possible, a large wardrobe. We have seen a very respectable wardrobe made by placing three brackets upon the wall—about three feet apart—and six feet from the floor. A wooden shelf was placed upon the brackets and a heavy curtain then tacked on the edge of the shelf. Hooks for clothing were placed beneath the shelf. The shelf and curtain protected the clothing from dust, etc.

The dressing-bureau should contain the lady's dressing-case, jewel-case, manicure-tray, pin-cushion and hairpin-basket. Also a bottle of pure sweet oil, and a bottle of glycerine prepared, as follows: One ounce of glycerine, one ounce of rosewater and ten drops of carbolic acid.

The usual "furnishing" for a washstand is a large wash-bowl and pitcher, soap-tray, small pitcher and glass, tray (china) containing two tooth-brushes and nail-brushes, a sponge-basket with a large and small sponge in it, and a bottle of ammonia. Beneath the washstand should be placed the foot-bath.

Plenty of hooks should be provided, upon which to suspend dressing-gowns, dresses just removed or about to be worn, or any article to be used generally or immediately.

Of course, the lady's dresses, skirts, etc., are hung carefully away in the closet or wardrobe, or laid, smoothly folded, upon a shelf or in the drawers of the dressing-bureau. This latter treatment is better for very fine dresses than hanging them up.

A GENTLEMAN'S DRESSING-ROOM

differs very little in its appointments from a lady's dressing-room.

Of course his dressing-bureau will be supplied with razor and all the articles necessary for shaving, while it will not contain such things as are used only by ladies.

Somewhere in his room he will have a boot-stand or case, boot-jacks and boot-hooks.

A gentleman should never hang up his vests or trousers, but should fold them neatly—just as he

received them from the tailor—and place them in drawers.

THE BATH.

The bath is a most important subject and should receive more study and attention than is usually given it. There are families who understand the hygiene and morality of the daily bath, but the large majority think if they can "wash and be clean" once a week or even once a fortnight, that is all-sufficient. We should bathe not to become clean but to remain clean.

Most city houses have a separate bath-room, with hot and cold water; unfortunately this is not the rule in country houses, but the exception. However, the absence of these conveniences is no excuse for neglect of the person. If a sponge bath is not sufficient, there may be a temporary bath-room made of the dressing-room by laying upon the floor a large oil-cloth and placing a bath-tub upon it. Some one in a recent newspaper article tells how a family in the country arranged a bath-tub without a bath-room in the following manner: "The house was so small for the family that there was no room to spare for a bath-room, but it fortunately had a good, large kitchen. Upon one side of the kitchen stands the bath-tub, cased in with pine boards. Above this casing is a movable board six or eight inches wide, and the whole is covered

by a smoothly planed board or boards, hung by hinges against the wall. When the board is let down over the tub it forms a kitchen table about seven feet long and four feet wide, and those not in the secret would not suspect what is beneath it. A lead pipe carries the water off through the same channel that takes it from the kitchen sink."

There are many kinds of baths, both hot and cold—the shower-bath, the hip-bath, the sponge-bath, the douche, etc.

The shower-bath is seldom used, and is dangerous except to the most robust and vigorous.

The hip-bath and the sponge-bath are always safe, and one or the other, or at least a bath of some kind, should be taken every morning, summer and winter. The temperature should be made to suit the individual, always observing the rule to let the temperature of the room be several degrees warmer than the water.

A daily bath of salt-water is not only refreshing but cleansing. Soap may be used for the hands and neck. Cold water is invigorating, but it is thought to be too great a drain on the vitality of most women; besides it is bad for the skin. A tepid bath, therefore, is generally the best. A flesh-brush and coarse towel should be used.

Before beginning the bath the head should be wet with cold water, no matter what the temperature of the bath is.

After the ordinary bath is finished, it is well to remain as long as possible without clothing, in order to get the benefit of the air upon all parts of the body, and if accessible the sun should shine upon it, The sun-bath is claimed by some physicians to be even more beneficial than the water-bath. When Victor Hugo was banished to the Island of Gurnsey, he had the roof of his house made flat, with a railing around the edge, in order that he might live upon it if he desired. Every morning, rain or shine, hot or cold, the great man took his air-bath, running briskly around the roof a number of times. He would then retire to his room, rub himself with a coarse towel, "make his toilet" and be ready for work.

THE TEETH.

The teeth should be carefully brushed after each meal, as well as at night and in the morning, with a soft brush. A little fine salt and occasionally a little white Castile soap, are the only "dentifrices" necessary. Avoid too hot or too cold drinks; they injure the enamel of the teeth.

Neglect of the teeth causes tainted breath. It is said that the common parsley will remove the effect of tobacco from the breath. (This is for gentlemen; ladies, of course, never use tobacco.) Next to tobacco and "liquid stimulants" onions are the worst to taint the breath. Do not eat them.

If the breath is habitually unpleasant, consult a physician; he will probably tell you it is caused by indigestion.

THE HAIR.

The hair requires much care; it should never be slighted. It should be brushed for twenty minutes, night and morning, by a brush kept clean by frequent washings in warm water and soda.

In brushing or combing, begin at the ends of the hair, holding the upper portion firmly in the left hand.

Use no oils, or pomatums. The natural oil secreted by the "covering of the human head" is usually all that is necessary. If, however, the hair is harsh and dry, a little pure, unscented olive oil may be used; apply with the hand or a soft flannel cloth.

The skin of the head should be kept very clean. A daily rubbing with a little salt water is excellent. Ammonia and water is also good, The brushing recommended for the hair, should extend also to the "scalp." An occasional washing with soft warm water and the yolks of eggs, is better than the "shampooings" and scrubbings of the barber.

It is well to clip the ends of the hair once a month.

Never bleach, "*blondine*" or dye the hair. It is impossible to obtain a color in this way that will

harmonize with the complexion, and any attempt to do so, ends with disfiguring the person who resorts to it.

Gentlemen become bald from the persistent wearing of stiff hats. The hat should never be worn in the house or office. Hats should be made of such material and in such way as to be well ventilated.

If the hair turn gray before you think it ought, don't tamper with it. Let it alone. There is nothing more beautiful than clean, white hair.

THE EYELASHES AND BROWS

are sometimes improved (?) upon by penciling and other foolishness. They should be carefully brushed in the natural direction. It is claimed that they may be lengthened by careful, occasional trimming in childhood.

With regard to coloring the brows and lashes, perhaps exception should be made in the case of such as are white, or flaxen. A little india ink applied will give them tone.

THE SKIN

can be kept beautiful and healthful only by perfect cleanliness, correct diet and habits, and a scrupulous avoidance of cosmetics. A physiologist gives the following rules for the preservation of the complexion: "Rise early and go to bed early. Take plenty of exercise. Use plenty of cold water, and

good soap frequently. Be moderate in eating and drinking. Do not lace. Avoid as much as possible the vitiated atmosphere of crowded assemblies. Shun cosmetics and washes for the skin. The latter dry the skin, and only defeat the end they are supposed to have in view."

Moles upon the face should be treated by a surgeon.

Freckles, if they are constitutional, let them alone; you can do nothing to remove them. If they are "summer freckles," that is, if they are produced by exposure to the sun and air, they may be removed by one of the following recipes:

Make a paste of one ounce of bitter almonds, an ounce of barley-flour and enough honey to give it consistency. Apply to the face and hands at night and wash off in the morning. Then with a camel's-hair brush apply a lotion, made of half a pint of rain-water, one drachm of muriatic acid and a teaspoonful of lavender-water.

Sometimes the following treatment will produce the desired result: Wash the skin with elder-flower water, or what is better "Godfrey's Extract of Elder Flowers," apply cold cream, and in the morning wash off with rose-water.

Another remedy is, one ounce of alum, an ounce of lemon-juice, in a pint of rose-water.

The best thing for "summer freckles" is to prevent their appearance by careful diet, regular exer-

cise in the open air and wearing hats that will protect the face from the sun, and veils when the wind blows. When going for a long drive in the country, the face may be protected by wearing a mask (the girls used to call it an "ugly,") made of green or yellow flannel cut to fit the face, as nearly as may be, with openings cut in for the eyes, nose and mouth and tied with ribbons at the back of the head. This is not the most comfortable thing in the world, especially on a hot day, but you will be delighted to find how nice your complexion is when you remove the mask or "ugly" at night.

If too nervous to endure the mask, rub the face with pure glycerine and dust on fine flour starch till you have made a coating all over the exposed parts including the neck. Wash off before retiring, with rose-water, or extract of elder flowers.

The face should never be washed when much heated; especially not with cold water. Sudden transitions from heat to cold crack the skin. The face should be wiped with a soft towel or kerchief or with a flannel cloth dipped in the following preparation; glycerine one ounce, rose-water one ounce and carbolic acid ten drops. For nearly every occasion and under nearly all circumstances, this is better than pure glycerine. No one, man or woman, should ever be without a bottle in the dressing-room.

To prevent a shiny, "polished" complexion—

which is due to an unusual secretion of fatty matter by the skin—use the following preparation twice a day:

Mix with one quart of camphor water, half an ounce of powdered borax and an ounce of pure glycerine. This also prevents chapped hands, removes sun-burn, and keeps the pores in good condition. It is said to be also a cure for tendency to redness of the nose.

Another healing and refreshing wash, is a preparation of tincture of benzoin, two ounces in a pint of pure alcohol. Apply with a soft sponge.

For a pallid skin, a tepid bath every morning, followed by vigorous friction with coarse towel and flesh-brush and exercise in the open air, are the best remedies.

TO REMOVE WRINKLES.

One invariable rule is, "Never use cold water on the face." The hotter the water the better.

Among the many recipes recommended by supposed good authorities we select several:

Put some powder of best myrrh upon an iron plate sufficiently heated to melt the gum gently, and when it liquifies cover your head with a napkin and hold your face over the myrrh at a proper distance to receive the fumes without inconvenience. If it causes headache do not use it.

Melt white wax, one ounce, to a gentle heat, and add juice of lily bulbs, two ounces; honey, two

ounces; rosewater, two drachms, and attar of roses, two drops. Use twice a day.

A remedy, said to be in use by Spanish women, is to boil the whites of four eggs in rosewater and add alum, a half ounce; sweet almond oil, a half ounce. Beat the whole to a paste.

Another is, sublimate, four grains; hydro-chlorate ammonia, four grains; milk of almonds half a pint. Mix in a glass vessel and apply frequently.

One similar to the first given here adds, after smoking the face over the myrrh three times, heat the "shovel" again and pour upon it two teaspoonfuls of white wine, steaming the face with it three times. This treatment is to be repeated night and morning until the desired effect is gained.

Vasaline rubbed on the face and neck faithfullly every night will postpone the appearance of wrinkles. This should be applied also before going into the hot sun for long drives or walks, or before beginning any domestic work in heated rooms.

"Sleeping with the imperceptible dust of the day in the skin, clogging and griming it, is a great cause of wrinkles."

It is said that cocoa butter will soften and nourish the skin.

These things are all very well in their places; they are all right. Cleanliness is not only next to godliness, but is a part of godliness. Yet we may scrub and polish the outside till death overtakes us

and not produce a beautiful face, if we do not polish the life within.

If we do not wash away all selfishness and grossness and refine the character from the center of life, it must tell upon the surface.

This was undoubtedly the secret of the beauty of the seventy-years-old lady who had always bathed in rain water. Her mind was at peace, her heart unselfish, and the serenity of her inner life shone upon her physically clean face—the unerring index of the soul.

TO CURE MOSQUITO BITES.

To a strong solution of alum water—as strong as can be made—add one-fourth of aromatic vinegar, and one-fifth of glycerine. It will cure instantly.

COLD CREAM.

To make cold cream melt together a pint of sweet oil, half an ounce of spermaceti, and two ounces of white wax. Add whatever odor you prefer.

ROSEWATER.

Rosewater may be made as follows: Half an ounce of powdered white sugar, two drachms of magnesia and twelve drops of attar of roses. Add a quart of rain water and two ounces of alcohol. Mix and filter through blotting paper.

JEWELRY

may be cleaned with soap and warm water, scrubbing gently with a soft nail-brush.

CHAPTER XVIII.

TITLES, ADDRESSES AND SIGNATURES.

THERE are Titles of Dignity, which include all the designations expressive of the monarchial position; Titles of Possession, which refer to territories and dominions; Titles of Relationship, of Religion, and of Courtesy.

"Titles of Honor are words and phrases used for marking and distinguishing the rank or station of persons to whom they are assigned and appropriated. Whatever may have been their actual or verbal origin, it is certain that among most nations which have made any considerable progress in civilization, their immediate derivation has been, in the great majority of cases, from some kind of public office, or employment, as Mr. Freeman has pointed out in *Longman's Magazine*, the principal exceptions to this rule are merely complimentary additions which it is usual to accord in Europe and America to persons who have no ascertained place or precedence in the social scale."

In Great Britain the Crown is the fountain head of honor, and "may confer upon any of its subjects such titles, rank and place as may seem to it desirable."

PRECEDENCE.

Precedence was made the subject of legislation towards the middle of the sixteenth century. In 1539 an act was passed by Parliament—at the instance of the King—which defined the relative rank of the members of the royal family, of the officers of state, of the hierarchy and of the peerage. It would be out of place to give here the list of precedences, but it may help some embryonic minister to the Court of St. James to give the principal titles, manner of address, etc.

In our own country these matters are decided differently, or rather they are not decided at all.

TITLES OF DIGNITY.

At the present time all emperors are imperial majesties; kings are majesties; grand dukes, royal highnesses; and all reigning sovereigns are highnesses of some sort.

Imperial highness or royal highness is the proper title of the sons and daughters of emperors and kings; serene highness or highness belong to members of princely families.

TITLES OF COURTESY.

In Great Britain, grace is the title of dukes and duchesses, and lordship and ladyship, of all other grades of the peerage. Dukes and duchesses, are styled most noble; marquises and marchionesses,

most honorable; and all other peers and peeresses, lords and ladies by courtesy.

Privy councilors and the lord mayor of London are styled right honorable. Honorable is the title of the younger sons of earls, the sons and daughters of viscounts and barons, and judges of the high court of justice.

Viceroys, ambassadors and governors, are excellencies.

The simple governor of an oriental province, after a long list of titles, adds, *flower of courtesy, nutmeg of consolation and rose of delight.*

RELIGIOUS TITLES.

Archbishops are most reverend; bishops, right reverend; deans, very reverend; archdeacons, venerable; and all clergymen, reverend. The pope is his holiness; cardinals are eminences.

AMERICAN TITLES.

When congress first met, in 1789, its members spent some time in discussing the title of the chief executive. A committee was appointed by the senate to decide upon a title, and reported the following: "His Highness the President of the United States of America, and Protector of their Liberties," to which the house promptly objected, and finally both houses agreed to the plain title of president.

The only titles recognized by American law, are

those which distinguish rank in the army and navy. Thus the titles, which we use so profusely, are only ours by courtesy, and we are much more lavish in their use and bestowal, than in countries where social distinctions are regulated by law.

By courtesy, we give the title of His Excellency to the president of the United States, the governors of the states and to the ministers to foreign countries. The Honorable, is given to the judges of the Supreme Court, the various members of the cabinet, the members of the Senate and House of Representatives, the chief officers of the executive, legislative and judicial branches of state governments, the mayor and aldermen of city governments.

Esquire, though an English title applied legally to the sons of peers, the eldest sons of peers' sons, the sons of baronets, justices of the peace, mayors, sheriffs and a number of others, has been applied indiscriminately to men having no other title, but we are coming to apply it more to members of the legal profession.

Our religious titles, as far as we have need of them, are the same as in England.

Our titles of Profession are so well known they need not be given.

It is not considered good breeding to repeat titles frequently in conversation, though in correspondence they should be used in the letter and given in full in the address on the envelope. In speaking to the

President of the United States, you may call him "Mr. President;" in writing, the address should be, "To His Excellency, the President of the United States," or "To His Excellency, Benjamin F. Harrison, President of the United States." The secretary of state should be addressed:

To The Honorable,
The Secretary of State,
Washington,
D. C.

The other cabinet officers are similarly addressed. To our other Honorables, we write:

Hon. William B. Johnson,
United States Senate,
Washington, D. C.,

abbreviating the honorable, and it is not considered discourteous. In fact, we abbreviate everything, except reverend, and we do not always take time to write that out. Professional titles, as D. D.; LL. D.; Prof.; M. D., are very properly abbreviated.

Write them thus:

The Right Reverend,
William Hillis,
Bishop of Iowa,
Dubuque, Iowa.

The Rev. James Brown, D. D.
The Rev. John Smith, L L. D.
The Rev. Jacob Schriner.
The Rev. Miss Brown, or
The Rev. Miss Mary C. Brown, or
The Rev. Mary C. Brown.
Charles Fuller, M. D., or
Dr. Charles Fuller.
Mrs. Dr. Henderson, or
Mrs. Dr. Eliza Henderson, or
Eliza Henderson, M. D.
John Stuart, Esq., LL. D.
Mr. John Smith, or
John Smith, Esq.

But it should never be written Mr. John Smith, Esq. We also abbreviate military and naval titles. The following list shows the

RANK AND PRECEDENCE OF MILITARY OFFICERS,

with the abbreviations used:

1. Gen.—General.
2. Lieut.-Gen.—Lieutenant-General.
3. Maj.-Gen.—Major-General.
4. Brig.-Gen.—Brigadier-General.
5. Col.—Colonel.
6. Lieut.-Col.—Lieutenant-Colonel.
7. Maj.—Major.
8. Capt.—Captain.
9. First Lieut.—First Lieutenant.
10. Sec. Lieut.—Second Lieutenant.

NAVAL OFFICERS.

1. Adm.—Admiral.
2. Vice-Adm.—Vice-Admiral.
3. Rear-Adm.—Rear-Admiral.
4. Com.—Commodore.
5. Capt.—Captain.
6. Comd.—Commander.
7. Lieut.-Comd.—Lieutenant-Commander.

The rank or precedence in each grade, is determined by the date of commission, appointment or warrant.

Our most common titles are Mr., Mrs. and Miss; and Sir and Madam. The author of the "Bazar Book of Decorum," says: The ordinary "Sir" and "Madam," to one of which we all consider ourselves more or less entitled, are uttered with a frequency and an emphasis which, though evidently intended to be courteous, would be regarded in England as impolite. We seem to have borrowed our manners in this respect from the French, who lose no opportunity of announcing the "Monsieur," or "Madam," and "Mademoiselle." Our English relatives avoid the repetition of the "Sir," "Madam" and "Miss," except when they desire to express a certain degree of coldness or severity, and a sense of superiority or inferiority. Servants, they say must always remember their "My Lords" and "My Ladies,"

and their "Masters" and "Misses," and gentlemen carefully forget them."

Gentlemen, mere acquaintances and servants, address a young unmarried lady as Miss Blank, both in notes and speech; her family and intimate friends call her by her Christian name, and it is not considered in good taste to speak to or of her otherwise. An unmarried lady who is no longer young, should always be addressed and mentioned as Miss by every one, except her own family. The family of a young unmarried lady, should, in speaking to a social inferior, call her Miss.

A married lady should always be called Mrs.—except by her family, who may give her her baptismal name in speaking to her, and of her to friends, but not to mere acquaintances. In writing to a married lady the envelope is always addressed to her husband's name, as Mrs. James Carter, except it be a business note which concerns her personally.

A stranger or mere acquaintance will in the superscription of the letter designate her as "Dear Madam;" a less formal note will begin with "Dear Mrs. Carter;" a more cordial one with "My dear Mrs. Carter."

Formal letters begin as follows:

Dear Sir.

My dear Sir.

Dear Madam.

Letters of friendship usually begin with the following expressions and such others as the relations between the parties suggest.

My dear Friend.

My dearest Mother.

Darling Sister.

Dear Brother.

The question has been asked, "If I am writing to Miss Jane Smith, with whom I have but slight acquaintance, must I address her as Madam?"

You can write it, Miss Jane Smith,
Austin,
Texas.
Dear Madam, or

Dear Miss Smith, or if you place the name at the close of the letter, to the left and a little below your own signature, which is the better usage, you will be obliged to address Miss Smith as Dear Madam.

An acquaintance may sign himself "Truly your friend," though he may not be so familiar as to address a lady thus. The term used in enclosing a letter depends upon the relation of the writer to the one addressed. Letters of friendship close with such expressions as the following:

As ever yours,

Your affectionate husband,

Affectionately yours,

Devotedly yours,

Yours fraternally,

More formal expressions are:

Yours truly,
Yours respectfully,
Very truly yours,
Very respectfully,
Respectfully yours,
Your humble servant,
Your obedient servant,
Gratefully yours.

These expressions are used in business correspondence and in strangers' notes.

The full name of the writer, if a lady, should be signed to the letter, especially in writing to a stranger. Men claim the privilege of using their initials, unless in the case of well-known literary and other professional men. We should scarely recognize R. W. Emerson or N. Hawthorne.

A married lady in writing to a stranger prefixes Mrs. to her name, some say in brackets, while equally good authority says without brackets. If her identity is a matter of great importance she may sign her name thus:

Mrs. Anna Matilda Brown.
[Mr. James Norwood Brown.]

If Mrs. Brown is a widow she may continue the use of this explanatory signature for three years, after which, if there is any occasion for it, she encloses in parenthesis (Widow of the late Mr. J. N.

Brown.) An unmarried lady may, in writing to a stranger, enclose [Miss] before her name.

In sending orders to her grocer a lady may sign herself Mrs. Brown, but in notes and other correspondence this would be impertinent.

It is not customary with people of good taste to use any title in signing letters or other documents. It is courteous to prefix titles of honor or courtesy to the names of gentlemen—and ladies who are entitled to them—by others, but it is never done by themselves, unless they are ignorant of good usage.

In the beginning of this chapter we gave the rank and title of the royalty and nobility of Great Britain and give here the proper form of address:

To the King's Most Excellent Majesty.

To the Queen's Most Excellent Majesty.

To His Royal Highness, Albert Edward, Prince of Wales.

And in like manner all the members of the royal family are addressed. The complimentary address of the nobility is as follows:

To His Grace the Duke of Argyle.

To the Most Noble the Marquis of Westminster.

To the Right Honorable the Earl of Derby.

To the Right Honorable Lord Viscount Sidney.

To the Honorable Baron Cranworth.

The wives of noblemen have the same titles as their husbands, as:

To Her Grace the Duchess of Argyle.

A Baronet is addressed:
Sir Walter Scott, Bart.
A Knight,
Sir William Armstrong, Kt.

RECAPITULATION OF FOREIGN TITLES—ROYALTY.

Emperor or Empress—*Style:* His or Her Majesty the Emperor or Empress of ——. *Addressed:* Sire or Madam: May it please your Imperial Majesty.

King or Queen—*Style:* His or Her Majesty the King or Queen. In England sometimes His or Her Most Excellent Majesty. *Addressed:* Sire or Madam; Most Gracious Sovereign; May it please your Majesty.

ROYAL BLOOD.

Prince or Princess—*Style:* His or Her Imperial or Royal Highness the Prince or Princess of ——;

NOBILITY.

Duke or Duchess—*Style:* His Grace the Duke of ——; Her Grace the Duchess of ——. *Addressed:* My Lord Duke or My Lady Duchess, or Your Grace; Madam. The eldest sons take, by courtesy, their father's second title, as Marquis, Viscount, etc., and carry only the prefix of Honorable, as the Honorable Marquis of ——, eldest son of the Duke of ——. However, if the son be a member of the Privy Council, it is the Right Honorable the Marquis of ——, eldest son of the Duke of ——.

The other sons and daughters have Lord and Lady prefixed to their Christian names.

Marquis or Marchioness—*Style:* The Most Noble the Marquis or the Marchioness of ——. *Addressed:* My Lord Marquis or My Lady Marchioness; Madam. The eldest sons take their father's second title. The other sons and the daughters have Lord or Lady prefixed to their Christian names.

Earl or Countess—*Style:* The Right Honorable the Earl or Countess of ——. *Addressed:* My Lord or My Lady; Madam. The eldest sons take the second title of their father. The other sons have Honorable prefixed to their names; but the daughters, like those of Dukes, etc., have Lady.

Viscount or Viscountess—*Style:* The Right Honorable the Viscount or Viscountess of ——. *Addressed:* My Lord or My Lady; Madam. Children have Honorable prefixed to their Christian names.

Baron or Baroness—*Style:* The Right Honorable Lord or Lady of ——. *Addressed:* My Lord or My Lady; Madam. Children have Honorable prefixed to their Christian names.

Baronet or Wife—*Style:* Sir ——, Bart. Lady ——. *Addressed:* Sir or Madam.

Knight or Wife—*Style:* Sir ——; Mrs. ——. In formal documents it is Sir ——, Kt. *Addressed:* Sir or Madam.

KNIGHTS.

The different orders of Knights are indicated by placing after the name certain capital letters, as follows:

K. B.—Knight of the Bath.

K. C. B.—Knight Commander of the Bath.

K. C. H.—Knight Commander of Hanover.

K. C. M. G.—Knight Commander of St. Michael and St. George.

K. G.—Knight of the Garter.

K. G. C.—Knight of the Grand Cross.

K. G. C. B.—Knight Grand Cross of the Bath.

K. G. H.—Knight of the Guelphs of Hanover.

K. R. C.—Knight of the Red Cross.

K. T.—Knight of the Thistle.

K. P.—Knight of St. Patrick.

K. C. S. I.—Knight Commander of the Star of India.

K. G. C. S. I.—Knight Grand Commander of the Star of India.

K. G. C. M. G.—Knight Grand Cross of St. Michael and St. George.

K. B.—Knight Bachelor.

C. B.—Companion of the Bath—does not confer the prefix of Sir.

ECCLESIASTICAL TITLES.

Pope—*Style:* His Holiness the Pope. *Addressed:* Holy Father; Your Holiness.

Cardinal—*Style:* His Eminence. *Addressed:* Your Eminence.

Archbishop—*Style:* The Most Reverend His Grace Archbishop of——. Wife; Mrs. *Addressed:* My Lord Archbishop or Your Grace. Wife; Madam.

Bishop—*Style:* The Right Reverend the Lord Bishop of——. Wife; Mrs.; Madam. *Addressed:* My Lord. Wife; Mrs.; Madam.

Dean—*Style:* The Very Reverend the Dean of ——. *Addressed:* Mr. Dean, or Rev. Sir.

Archdeacon—*Style:* The Venerable Archdeacon of ——. *Addressed:* Rev. Sir.

The prefix Right Honorable is given to the members of the Cabinet in England, and to the members of the Privy Council and the Judges when Privy Councilors; so, also, to the Lord Mayors of London, York and Dublin, and the Lord Provost of Edinburgh; but only during their terms of office.

Ambassadors, Governors of English Provinces, and the Lord-Lieutenant of Ireland, are given the title of Excellency.

Right Honorable, when given to an English Bishop or clergyman, is prefixed to his ecclesiastical title; but in the case of baronets and knights the title Sir, follows the Right Rev. or the Rev.

CHAPTER XIX.

LETTERS AND LETTER WRITING.

A LETTER is a conversation at a distance. If one can converse properly, he can almost always write properly. Letters are formal or familiar, according to the relations between the writer and the person addressed. Before beginning your letter, consider what you would say to your correspondent, in person; then write your letter so that it might appear in print without causing you a blush. In letters of friendship, be a little more dignified and precise than you would in conversation.

"Notes are short letters, generally limited to a single point of business." They are used in invitations and replies; introductions by letter, or note, etc.

While there is a constant flutter of white-winged messengers of love, friendship and society across city and country, yet the great bulk of the United States mail is business correspondence. On account of the interests involved in them, business letters are of great importance. They should be clear, brief, direct and gentlemanly. They should

contain some reference to former correspondence that the business may not be confused through personal failure of memory. Great losses in business have resulted from carelessness in correspondence.

Closely written postal cards and long and tedious letters are an abomination to a business man.

THE PARTS OF A LETTER.

The essential parts of a letter are the Superscription; the Body of the letter; the Subscription, and the Address.

The Superscription of a letter consists of the *name of the place*, the *date of writing*, and the *designation of the person addressed;* as

Des Moines, Iowa, January 12, 1890.
A. C. McClurg & Co.,
Chicago,
Illinois.
Gentlemen:

The name of the place should never be omitted, if the letter is to go to another town. In large cities, as New York, Philadelphia, the name of the state need not be added; but small towns, and cities, where there are several of the same name, should be specified by adding the state; as Springfield, Ill., Springfield, Mass. The name of the street and number of the house should always be given; as, 56 State Street, Chicago. If the place is small or unknown to the person addressed, the

name of the County should be added; as, Anita, Cass Co., Iowa.

Every letter should have a date; the month, the day of the month, and the year. The date should be put at the top and not at the bottom, as is sometimes done.

The designation of the person addressed differs according to our relations to the party, as has been explained in the chapter, "Titles, Addressses and Signatures." Business letters often have the name of the firm addressed and their place of business, as a part of the designation; as,

A. C. McClurg & Co.,
117 Wabash Av.,
Chicago.
Gentlemen:

In other letters, the name of the person addressed and the name of his post office are usually placed at the close of the letter to the left and a little below the signature.

THE SUBSCRIPTION.

The subscription of a letter consists of the term of respect or affection, and the signature; as,

Affectionately yours,
Anna Brown.

THE ADDRESS.

The address on the envelope consists of three parts: the name, the title, and the residence, as,

Mr. Joseph Howard,
Buffalo,
New York.

The name should be written with exactness, without nicknames or pet names.

Mr. is a plain title that belongs to every man, but when he has any other title, it is courteous to use it in addressing him.

The residence of the person addressed should be written out in full. The name of the state should not be abbreviated unless the abbreviation is perfectly intelligible. The street and number of the house should be given, if the letters are likely to be delivered by postmen. The address upon the envelope should be written as follows:

Messrs. A. C. McClurg & Co.,
117 Wabash Av.,
Chicago.

A letter of introduction is addressed as follows:

Hon. E. M. Davenport,
Kansas City,
Missouri.

Introducing John Hale, Esq.

A letter delivered by a friend is addressed thus:

Miss Louise Culver,
At Home.
Politeness of Miss Penn.

Mr. T. B. Tibbles,
Courtesy of Mr. Jones.

It is no longer considered polite to enclose the postage to prepay the answer to a letter written to a stranger, except between business men; then if the information sought is for the sole benefit of the writer he encloses a postal card with his address written upon it, or a stamp.

Persons unacquainted with the rules of business, sometimes, when sending an order to one firm, enclose money to be paid another, or with which to make small purchases in some other line, to be sent in the package ordered from the firm with which the correspondence is held. The proper way to do when you wish to order goods from different houses in the same city, and yet have all the goods shipped in one package, is to write an order to each firm, requesting that the goods be delivered to the firm with which you do the most business, having of course, notified the firm of your action.

Don't ask a reply "by return mail" unless there is real urgency for it, in which case explain the cause of the urgency, as this request has come to

be looked upon as a mere form and is disregarded by business men.

In their appropriate places, we give forms for invitations and replies, letters of introduction and a few business forms in the special chapters for young men, but it is impossible to give examples of every kind of letter; however, a few general rules will help those who know what they wish to write about, and for those who have no ideas, forms would be of little use. Boys and girls should be taught the art of letter writing at school or at least while they are young.

ANSWER PROMPTLY.

"This is not meant that every letter should be answered at once. This is often impossible, and even undersirable when reflection is necessary. The principle should be to reply without needless delay. This is due to every correspondent who deserves any attention. The character of a letter is greatly affected by the delay in writing." All notes receive an immediate reply.

WRITE EVERY LETTER CAREFULLY.

"It is natural to slight such common and familiar things as letters, yet, on the whole, there is scarcely any other one form of writing by which men (and women) are so generally judged by their acquaintances.

"Even among educated men there are comparatively few good writers of letters. Violations of grammar and bad spelling often cost men positions of honor and profit."

EXPRESS YOUR THOUGHTS WITH DIRECTNESS.

"Some writers who are plain in conversation become sentimental, others verbose, others flowery in their letters. Every form of affectation should be avoided. A letter should be a natural expression of ones thoughts and feelings.

STYLE OF PAPER.

Letter paper should be fine and plain, and for ordinary notes neither crest nor cipher should be upon it, though the latter ornaments may be used for ceremonious letters. The style of note paper changes from time to time, but plain white is always in good taste. Some years ago—twenty-five or thirty perhaps—colored paper with flowers in the corner was the fashion. This went out and we came back to white, then through the pale tints, such as blue, green, lilac, etc., to the heavy brown or chocolate-colored note of a few years ago. At the present time, pure white or ecru is the only stylish paper.

Monograms are no longer stylish, but many ladies use them. It is more fashionable to have the ad-

dresses of their city residence or their country place printed, or their initials engraved in one corner.

Square cards are used for short notes, but the style of the plain, thick, English note paper, folded square and put in a square envelope and sealed with red sealing-wax, has never changed and never will change. This is used all over the world. The notes of ambassadors and of royalty are written on such paper and in such style.

INK.

Plain black ink should invariably be used. To use the purple, green and other colored inks is no longer considered in good taste.

It is no longer necessary to leave a wide margin on the page of the letter.

POSTAL CARDS.

Postal cards are only for unimportant business, and ladies seldom use them, except in sending orders to shop-keepers.

SEALING-WAX.

Ceremonious notes, as well as letters of friendship and courtesy, are usually sealed with wax of any color suggested by the taste of the writer. Black is used by persons in mourning. This is sometimes used instead of black-bordered paper. The seal may be a crest, a cipher, an initial, a motto or a ring.

Letter paper and note paper should never be ruled. Ladies are accused of being unable to write a straight line without "lines." They, as well as children, should learn to write without lines.

The date and the number of a residence is usually expressed in Arabic figures; everything else is written out in words, and no abbreviations should be used. In invitations the day of the month is often given in Roman letters.

Communication by letter has increased to such an extent that a correct knowledge of the rules of this important branch is necessary to one's social and business success, and no education should be considered finished without it. The art of Letter-Writing ought to be included in the curriculum of the common schools.

Familiarity with the etiquette of correspondence is a stamp of good breeding.

Postscripts are, of course, never used in notes or short letters, and indicate carelessness or thoughtlessness when added to any letter; however, as a question which had not been thought of, has been asked at this point, we add a postcript. The question is "In writing to servants how shall I address them?" The custom is to begin thus:

To Matilda Peterson:

Mrs. Hunter will return home next Wednesday, and wishes the house to be in readiness, etc.

CHAPTER XX.

MARRIAGE.

THE early canon law asserted marriage to be a religious contract, ratified by the Holy Ghost, a contract by which two were mystically and irrevocably united, not only for time but for eternity. How this was reconciled with the authority that in heaven they neither marry nor are given in marriage, I am not able to say.

To-day some of us jump into marriage with our eyes shut; natural consequences open them and we jump out again through the divorce courts. The process of courtship which preceeds modern marriages is purely conventional, and affords little opportunity for real acquaintanceship.

"There are few persons who are not, or have not been, or hope not, or fear not to be married. How vast the number who wear the yoke," says Mr. Phillip Gilbert Hammerton. "Married and settled; yet oftener unsettled in their desires and affections, and wondering and toiling to trace the coil that has woven itself or has been woven by the fates so mystically about them."

Sir Arthur Helps says: "The Illiad for war; the

Odyssey for wandering, but where is the great domestic epic.''

I can tell you; it is being written upon the unseen side of life, in letters of fire, whose traces shall remain forever, and in the great judgment days of each human soul, the ''heart shall reap where it has sown, and garner up its fruit of tears," or go empty to expiate its wrongs to itself and others. Social martyrdoms are endured daily and hourly in our midst, but they place no saints upon the calendar.

How are these martyrdoms to be avoided? is the practical question.

The first step should be a reformation of our manners toward each other in the home life. Company manners are shoddy, and are very soon detected by people of true refinement, and the "yokefellow" of the man or woman who is coarse and unkind at home, and keeps his or her gentle manners for strangers, despises the action and will very soon come to despise the actor. Were there true respect, mutual candor, confidence and yet reserve, with a disinterested courtesy on both sides, and a real desire for self-improvement and growth, there could be no wide difference in the manners of families at home and abroad. Self-respect ought to keep both men and women from every act of rudeness.

If, because of the social freedom enjoyed by our

young people, they make mistakes in their choice of life companions, pride should bid them bury their disappointment out of sight, and cultivate the graces of manner that shall, at least, make those about them less conscious of the inharmony of their own lives, and, in their efforts to promote the happiness of others by forgetting self, they may become useful members of society.

Let them always remember that manners, like charity, begin at home. The tenderest love will be shocked by rudeness of speech or manner, and familiarity degrades both the subject and its object.

No soul has a right to lay itself quite bare to any other soul, else, why are we given the power and the desire to be ourselves?

Let something be understood and forget not that "Distance lends enchantment," and this includes that other maxim, "Familiarity breeds contempt."

It is the experience of all, that very, *very* few persons, will bear the test of close acquaintance, or intimacy. This is why the most ardent friendships are frequently of short duration. The barriers of reserve are swept away in the rush of confidence, and the ideal friend becomes disenchantingly real.

We may close our eyes to the fact, if we choose, but we know that close intimacies of all kinds, hide the worst feelings the natural man is endowed with. The hatreds, the disgusts, the jealousies engendered in these relationships, are among the worst forms of

misery placed upon human souls. The cause may, nearly always, be traced to selfishness, or familiarity. Mesmeric and other subtle influences, which we do not understand, play their part, and it is our duty to try to discover them.

No man has a right to ask a woman to be his wife until he can offer her a home of, at least, four rooms; a living room, a bath room, a private room for her, and another for himself. Then let him respect her privacy, her individuality, her personality. Let them study and understand the effects of fresh air and proper food; of psychological influences. In short, nothing which belongs to human nature should be considered beneath their careful study.

The subtle forces which govern our well being are, with the majority of us, either ignored, or thought to be too deep for our comprehension, and the consequences of our ignorance, reach, in their hurtfulness, our posterity to the third and fourth generations.

The question of marriage involves the whole question of life, and our efforts should be to make it purer and nobler and grander. How best to do this, each individual must answer for himself, but there are a few rules applicable to all cases. Forget self and try to make those around you happy. Study the art of living together; it is an art, and not all persons can do it successfully. When you stood at the alter, with so much love and courage,

you promised "for better or for worse;" remember this when you are tempted to find fault. Remember the delicate attentions you gave the lover, and be sure they are just as potent for good now as then. Avoid familiarity; the old proverb is truth itself.

Have no differences in religion or politics; if you do, don't discuss them. Few of us are liberal enough to forgive differences of opinion when they touch our religion, our politics or our mother.

Don't scold. Scolding, like familiarity, begets contempt.

Don't expect what your companion cannot give. Procrustean beds are out of date.

Don't be ill-natured. Observance of the laws of health will aid you in this.

Don't think you are king, and she and the children your subjects. Subjects sometimes rebel.

Don't think, because you are married, you can disregard neatness and good taste in dress at home. This may be the first step in the direction of inharmony.

Don't criticise. Your marriage did not elevate you to the position of judge.

A little adverse criticism is good for us, but let it come from outside the family.

Don't believe there is only one way of thinking and doing and that way is yours. You may find, when too late, that there are better ways.

Don't ridicule. Above all don't ridicule personal defects. This is, of all faults, the most dangerous.

Don't talk too much. There is sometimes more eloquence in silence than in words. At the same time be cheerful and not moody.

Don't use language to your wife or your husband that you would be ashamed to have heard by a third person. There is always a third person—your conscience.

Be truthful. One false representation, or act, may destroy the peace of a life time.

Be courteous. It was courtesy more than all else that helped you to win your companion. Courtesy is the result and evidence of good breeding. Keep up the enchantment of reserve. Once swept away, no power on earth can restore it.

Be cheerful. It is sunlight makes the flowers grow. And if the shades of night also are necessary for their preservation, so too are the occasional shadows of sorrow and loss, necessary to keep your sympathies with the world warm—to keep your philanthropy alive.

There is another side of the marriage question, that may interest the women and perhaps a few men, and that is money. This is not a pleasant theme and yet it plays such an important part in life that we cannot ignore it, much as we wish we could. "He who has his hand on the money bags, has the power."

Have a common fund for household expenses. Don't make your wife feel like a dependent. Give the children a chance to earn money.

There is more peace, harmony, and even love if you will, in a well filled purse, all a woman's own, than in beautiful surroundings without a penny to call her own. Why? Because she has one of the two requisites to self respect, liberty and possession, and if she is happy she has both. It is in your power to give her both. She must have liberty to develop the highest and best that her inner self contains, and restraint and worry over financial matters does not expand or broaden ones nature.

"Man shall not live by bread alone." True; but he can be a better Christian after having had a nourishing breakfast, and feels more charitable to the shortcomings of those about him, than he can when hungry. So a woman can be a better wife and mother, if she feel that she is equal to the husband in all things. The empty pocket book gives her that same feeling of goneness that your hunger gives you.

It is said—and I am sorry to be forced to admit its truth—that woman is less truthful than man. Why is this? It is because of her present and inherited fear of father, husband or Mrs. Grundy.

Self preservation—the first law of life—suggests subterfuge, prevarication, white lies, anything to keep peace. This is especially so in the expendi-

tures of money. She mentally excuses, while she despises herself for it. Each time she is guilty of this sin, her soul, on bended knees—if I may say so—promises itself never to repeat the offense, for it is unbearable to stand before her child a self confessed hypocrite. How is she to teach it honor and integrity, with a lie upon her own conscience?

Between the pangs of conscience and the dread of upbraidings that are sure to follow the whole truth, especially as to the financial bugbear, what is she to do?

I know several good men who will upbraid their wives for weeks—terrorize them, if they spend a dollar without their lord's consent.

The man does not mean to be mean, but he thinks his judgment in the economy of money matters, so superior to hers and his authority so supreme, that he cannot forgive the wound to his pride, if one iota seems to have gone out of his hands.

He can cure this by making a decent division of the money and teaching her, if she does not know, how to spend it. Ninety-nine cases in a hundred she knows better than he.

It is duty to all concerned for the wife and mother to take her stand with quiet dignity, at the head of her household. If she be firm, gentle, self reliant, allowing no coarseness, or familiarity, but understanding and quietly exacting the deference and

courtesy which are her due, she can educate her family up to her standard.

She can diffuse through the home an atmosphere of sympathy, kindness and love, in which the tender buds of humanity which may be given to her care, can grow and expand into noble manhood and womahood.

There is a poetic, an unseen side running parallel with all these practical questions and duties of life, the cultivation and education of which are just as necessary as that of the outer, but in the rush and hurry of business and material things, we close our eyes and ears to the better life and the greater happiness.

"And the thoughts of men do widen with the process of the suns." And so in the dim and far off future when we have learned to make more of the real self and consequently have better every-day manners, we shall achieve more perfect marriage. In the meantime we will attend a wedding ceremony as given in the next chapter, with best wishes for all participants.

CHAPTER XXI

THE ETIQUETTE OF WEDDINGS.

THERE are weddings and weddings. The ceremony is arranged according to the inclination and circumstances—financial and other—of the bride's family. But as everybody wants to know how fashionable weddings are conducted, we give the latest and best authorities on this most interesting of all ceremonies, many features of which, however, are common to all weddings, the simplest as well as the grandest.

THE ENGAGEMENT.

Among the Athenians, betrothment with its attendant ceremonies was indispensable to the validity of a marriage contract. In France, Switzerland and Germany, no marriage ever takes place without the formal betrothal. In the United States no formality attends the announcement of an engagement of marriage. Sometimes a dinner party is given by the family of the bride to be, or the groom (when the former and her family must be present) and the host announces the intelligence just before rising from the table, when congratulations are offered by those present. As soon as the informa-

tion reaches the social circle of the gentleman and lady, the latter receives notes of congratulation, flowers and calls.

Sometimes the announcement is made by the mother of the bride, by note, or by the bride and groom among their very intimate friends. These are acknowledged by notes of congratulation.

Sometimes the friends of the engaged couple give them a dinner, an evening dancing party, or a theatre party.

THE LAST CALL.

After an announcement of engagement, the bride makes no visits, though she receives calls or cards from friends. Just before the wedding invitations are issued she leaves her visiting card in person at the door of her friends' residence, but she does not enter, except to visit an invalid, or an aged friend. There is something pathetic in this last call. It is the last time she will ever use her family name and this may mean much to her. Not that the mere change of names necessarily means so much, except as it indicates her new and more responsible social relations. These she gladly assumes, yet she probably does not understand the "weight of words" as did Cæsar, when he "Father of his Country, High Pontiff of the Gods, Consul of the Commonwealth, Prince of the Senate, Imperator of the Army and Master of Rome and the World," did

not dare call himself King. "I am Cæsar, not King." But we will not sadden her last days of freedom by moralizing; she will have time for that hereafter.

WEDDING CARDS.

Her wedding cards are sent out fifteen days before the ceremony is to take place and often much earlier. Invitations to remote places are forwarded sooner so that parties who desire to be present can arrange accordingly.

The invitations to the marriage ceremony are sent out in the name of the bride's father and mother, or of one alone, if only one be living. If the bride stand in other relationship, like that of ward, niece, etc., to the person or persons issuing the invitation, this relationship is noted in the formula in place of the word "daughter."

A card of invitation to the breakfast or reception for such as are entitled to this honor, accompanies the engraved note; and also one or two tickets of admission, intended for distribution to personal friends of the invited, and also for the use of servants who accompany guests to the church. These latter are necessary only in large cities, where "the idle rabble would crowd the church."

"Friends who wear mourning costumes usually enter the church by these cards, quietly and early, and hide themselves in the crowd to escape the

eyes of the bridal pair. Pleasant omens are not suggested by those who are supposed to be wise in prophetic phenomena, by one coming to us dressed in crepe. Hence the delicate custom among the sorrowing of absenting themselves from the festal part of weddings and also making themselves invisible to the marriage party while they are present in the church, to join in the prayerful ceremony of the hour."

Invitations to weddings are now engraved upon one sheet of paper, the separate cards of bride and groom being seldom used. The following form is preferred for the engraving, which is plain script. The paper is thick, fine and shaped so as to fold over:

MR. AND MRS. WILLIAM ARCHER
request your presence
at the marriage of their daughter,
BLANCHE ELIZABETH,
to
MR. JOHN WILLIS CUMBERLAND,
on Tuesday morning, June tenth, 1890,
at eleven o' clock.
St. Paul's Cathedral,
Des Moines.

This invitation requires no answer. Friends living at a distance who receive it, inclose their cards and send by mail. Residents call upon the family of the bride as has already been stated.

The invitation to the reception, which is enclosed in the same envelope, is usually engraved upon a square card, the same size of the sheet of note paper upon which is engraved the invitation to the ceremony, after it has been once folded across the middle. The following is one of the forms used:

MR. AND MRS. WILLIAM ARCHER,
AT HOME
Tuesday Morning, June Tenth,
from half-past eleven until four o'clock.
416 Grand avenue.

The admission card is long and narrow and neatly and plainly engraved in script.

ST. PAUL'S CATHEDRAL,
Ceremony at eleven o'clock.

THE CEREMONY.

The order of the religious part of the ceremony is fixed by the church in which it occurs. Rehearsals by the wedding party are necessary to enable them to act their parts gracefully.

THE BRIDEGROOM'S BEST MAN.

It was formerly the custom for the groom to be attended by several young men, the number to equal that of the bridesmaids, but the present usage is to select from his friends but one, who shall be his "best man."

It is the duty of the "best man" to arrange the business and social formalities of the wedding. He accompanies the groom to the church, follows him from the vestry to the altar and stands near him, waiting the arrival of the bride; during the ceremony he stands at his right hand a little behind him, holding the groom's hat. He signs the register as witness; pays the clergyman's fee, and when the reception is over, or before, he precedes the bridal pair to the train or the steamer and checks their baggage; and if they desire to withhold the direction they take for the wedding journey from the knowledge of their friends he keeps their secret.

MASTER OF CEREMONIES.

From among the ushers, all of whom are selected by the bride, one is chosen to be master of ceremonies. He is at the church early, in order to be present when the doors are opened, as the indications of the approaching formalities are apt to attract a crowd of idlers. He takes good care to place the white ribbon across the main aisle far enough back from the altar to give sufficient room for the invited guests, he having previously been made acquainted with the number expected. Sometimes an arch of flowers mounted on wire netting by the florist is arranged to take the place of the white ribbon. He sees that the organist is at his post, and that his list of compositions to be played

during the arrival of the audience is properly arranged. He also sees that the kneeling stool—which should be covered with white—is properly adjusted.

THE USHER.

After everything is seen to be in readiness for the ceremony, the ushers take their places at the inner entrance of the church and escort the ladies to their proper seats. The usher offers a lady his right arm, and if unacquainted with her, inquires if she be a friend of the bride or the groom. If of the bride, he places her upon the left of the main aisle; if of the groom, upon the right. If the lady is attended by a gentleman he follows her to her seat. Ushers are usually acquainted with the two families and know where to place the nearer and where the remoter kinspeople of the bridal party. This disposition of guests places the father or guardian of the bride at the proper place during and after the ceremony.

After the service two of the ushers usually hurry from the vestibule of the church to the residence of the bride, to be in readiness to receive the wedded pair.

The ushers, after the service at the church, act as attendants of the bridesmaids at the reception. They wear dark frock coats and light trousers, light neckties, and gloves of some delicate tint, like pearl-gray or lavender, to match the trousers.

THE COMING OF THE BRIDE.

When the bride and her maids have arrived and arranged themselves in the vestibule, the groom and "best man" come forth from the vestry and wait at the altar, the organ playing softly some melody previously chosen by the bride. The ushers usually walk in pairs in advance of the ladies, and arrange themselves at the right of the two waiting gentlemen, whose faces are turned towards the advancing bride.

Sometimes the bridesmaids precede and sometimes follow the bride—as suits her taste—and always stand at her left side. If they precede her, two or four little boys, dressed as pages, may follow to carry her train, or carry baskets of flowers, which they scatter in her path as she leaves the church, preceding her in order to do this. If the maids follow the bride, she is sometimes preceded by two or four little girls, who strew her path to the altar with flowers.

COSTUME OF THE BRIDE.

The bridal costume is white, high corsage, a long wide veil of white tulle reaching to the feet; natural flowers of any variety she prefers, the orange blossom being no longer the "only flower."

She leans upon the arm of her father or whoever is to give her away.

COSTUME OF THE BRIDESMAIDS.

The bridesmaids dress in delicate colors, plainly but prettily, and wear no trains. Hats that are picturesque and perhaps historic in style, or bonnets with short white tulle veils, may be worn. They carry fans or baskets of flowers of any tints becoming to their complexions.

It is not uncommon at present for the ladies of bridal parties to copy a notable picture by their garments and coiffures, and the effect is usually charming. If the gentlemen would also copy the same picture by their vestments the effect would be much heightened.

COSTUME OF THE GENTLEMEN.

If the wedding is by day, the gentlemen wear a morning dress, which consists of dark coat and vest, light trousers and a white necktie. It is optional with the groom to wear gloves, but if he does, they must not be white but light. English bridegrooms in high life wear no gloves. If the ceremony take place in the evening, full dress is demanded of all the gentlemen. "No man ever puts on a dress coat before his seven o'clock dinner."

THE BRIDE

sometimes carries a prayer book, which is usually the gift of a dear friend, and always a bouquet or fan of delicate white flowers.

As she reaches the lowest altar step the bridegroom advances, takes her by her right hand, leads her to the altar where they both kneel a moment in silent devotion. They rise, the ceremony proceeds,

THE RING

being a customary part of the service. Instead of removing the glove as formerly, the finger of the left-hand glove is so cut that it can be turned back, thus baring the finger which is to receive the ring.

"Blest ornament! how happy is thy snare,
To bind the snowy finger of my fair,
O, could I learn thy nice concise art,
Now as thou bindest her finger, bind her heart."

The ring has been used for betrothal and marriage ceremonies for so many centuries that the date of the origin of the custom is not known. The ring has, in different ages, been the symbol of power, of slavery, of reconciliation, of friendship and of love.

In the older countries, a plain gold ring, with date and inscription, is given to the woman, as a sign of betrothal, and the same ring is again used at the marriage, after which a jeweled ring is added to guard this.

If a diamond betrothal or "engagement ring" is given the lady, care is taken that the stone shall be flawless, however small it may be.

MAN AND WIFE.

After the ceremony the clergyman congratulates the bride and groom, but he does not kiss the bride as formerly. This would now be in bad form. The pair walk down the aisle, arm in arm, and are immediately conducted to the carriage and driven home.

AT HOME.

The two ushers who have preceded the company to the residence of the bride, receive them there.

The bridal party, with half the maids at the right of the lady and half at the left of the groom, take their positions for the usual congratulations. The parents of the bride stand at her right, those of the groom at her left, unless they receive in another room.

As the guests arrive, the ushers offer their right arms to the ladies, to conduct them to the married pair. The gentlemen attendants of the ladies follow. After congratulations are offered, the usher conducts them to the parents of the wedded pair and introduces them.

If ladies present are unattended by gentlemen, and the reception is large, an usher attends each lady to the breakfast room and sees that she is properly served. If the company is small and the entertainment is a "sit down" breakfast with cards of location, an escort is provided for each lady.

The host sits at one side of the table, the hostess at the other, the bride at his right, the groom at her left.

PREPARING FOR AND STARTING UPON THE JOURNEY.

After breakfast the bride and groom retire to their respective dressing rooms and exchange the wedding garments for their traveling dress.

If a reception is given, the bridal pair retire before the guests depart. In any case, they take leave of no one.

The bridesmaids, ushers and a few specially invited friends remain to see them properly started upon their journey through life, by throwing rice and worn slippers after the carriage. Should a slipper happen to alight upon the carriage it is taken as a good omen.

WEDDINGS AT HOME.

Weddings at home differ little from those at church. The music, the disposition of the relatives and friends, the entrance and position of the bridal party, duties of ushers, etc., are just the same. If desired, an altar of flowers and the place for kneeling can be arranged at home. A high fender or railing concealed by flowers or greenery can be used. It requires only space enough behind the altar for the clergyman to stand. Other floral decorations can be easily and artistically arranged.

At the conclusion of the marriage ceremony, the party turn in their places, so as to face their friends and receive congratulations.

QUIET WEDDINGS.

Marriage can, of course, be solemnized with very little formality. This depends upon the circumstances and inclination of the bride's family. It is much better and more sensible to dispense with showy formalities, than to go beyond one's means.

Many brides are married in traveling dress and hat and leave immediately after the ceremony without congratulations.

Many others dispense with the "bridal trip," going immediately to their own homes which loving hands or their own industry has prepared for them.

AT HOME.

If the newly wedded commence life in a home of their own, it is customary to issue "at home" cards for a few mornings or evenings at no distant date, unless the marriage occur in early summer, when these informal receptions are postponed until autumn. Only such persons are invited as the young people choose to keep as friends, or perhaps only those whom they can afford to retain. It is an easy and sensible opportunity for carefully rearranging one's social list, because there are limitations to hospitality, which are frequently more

necessary than agreeable. This list of old friends and acquaintances cannot be too seriously considered, and no moment is so favorable as at the beginning of house-keeping. This custom of arranging a fresh list is admitted as a social necessity and nobody is offended. The omission of reception cards is taken as a communicative and intelligent silence, which may cause regret but it cannot give offense. It only says that the new household has doubled its kinspeople and friends by uniting two families. That is all.

These "at home" cards are of medium size and fine in quality. A note may be used if preferred; but the card is more convenient. The following is the accepted style:

MR. AND MRS. JOHN WILLIS CUMBERLAND,
AT HOME,
Tuesday evenings in September,
from half-past eight until eleven o'clock.
57 High Street.

On these occasions the bride wears a reception toilet and the groom is in full evening dress.

This form of card is also used if the wedding has been very quiet.

ANNOUNCEMENT.

Where the wedding has been private or informal, during the absence of the pair, the family of the

bride sometimes issues an announcement of the marriage to all their friends and acquaintances.

These notes are engraved and sent in two envelopes. The form is thus:

MR. AND MRS. WILLIAM ARCHER
announce the marriage of their daughter,
MISS BLANCHE ELIZABETH,
to
MR. JOHN WILLIS CUMBERLAND,
Tuesday, June 10th, 1890.
46 Grand Avenue, Des Moines.

The recipients of these announcements send a note of congratulation to the parents of the bride and if sufficiently intimate to the wedded pair.

If there has been no wedding reception, the mother of the bride usually gives one to them. The notes or large cards—either may be used—are engraved as follows:

MRS. WILLIAM ARCHER,
MRS. JOHN WILLIS CUMBERLAND.
AT HOME,
Tuesday, November Twelfth,
from three until ten o'clock.
46 Grand Avenue.

If the reception is given only in the evening, the invitations will be issued in the name of MR. AND MRS. WILLIAM ARCHER, the same envelope enclosing a separate card bearing the name of

MR. AND MRS. JOHN WILLIS CUMBERLAND.

CARDS DURING MOURNING.

Where a marriage occurs during a time of family mourning, or a misfortune, it is customary to issue cards simply bearing the name of the married party with the new address, enclosing a separate card upon which is engraved the maiden name of the bride.

MARRIAGE CEREMONY OF A WIDOW.

The marriage ceremony of a widow differs only in the not wearing of a veil and the orange blossoms. (Orange flowers are permitted to be worn only by young ladies at the altar and never again after that.) She may be costumed in white, and have the maids if she pleases. This liberty has been given her only recently, and refined taste will guide her in these matters. On her wedding cards of invitation, her maiden name is used as a part of her proper name; this is but respect to her parents. Having dropped the initials of her deceased husband when she lays aside her crepes, she uses her own Christian name. If she have sons or unmarried daughters at the time she becomes again a wife, she prefixes the last name of her children to her new one, on all ceremonious occasions in which they are interested in common with herself. This respect is really due to them and etiquette permits it, although our social usages do not imperatively

command its adoption. It is proper for her to remove her first wedding ring.

Of course the formalities which follow the marriage of a widow can seldom be regulated in the same manner as those of a younger bride. Circumstances must control the entertainments which follow the marriage, and no fixed forms can be arranged for them. A quiet taste and refined sentiments are the best regulators of these civilities.

WEDDING PRESENTS.

Bridal gifts are now seldom exhibited, and the few friends who are permitted to look at them, examine them only after the cards are removed, so that a token of love may not be suspected of ostentation, nor one of display have its real motives recognized to dishonor the gifts of sincere affection.

The presents of usefulness, such as silver, furniture, linen, etc., may not be given by those outside the family circle. Books, pictures, anything that will be an acknowledgment of the refined tastes of the recipients, may be contributed by those outside the family.

The wedding gift with the funeral bouquet has fallen into disrepute. The reasons suggest themselves to thinking people.

Gifts are sent at any time within two months of the wedding. The gifts which are sent to the bride, such as silver, linen, etc., are marked, if inscribed

at all, with her maiden name; those of the groom with his cipher or initial. The bride acknowledges by note, within a month, with her own hand, every gift which she receives. Sometimes she carries, or is followed on her wedding journey by a list of her presents, so that she may thank the givers as early as possible.

GIFTS OF THE GROOM.

The groom generally presents some *souvenir* of the occasion to the bridesmaids and the ushers, and ingenuity is put to the test to contrive some simple but enduring novelty. Fans, rings, bangles, miniatures, prayer-books, lamps, etc., are given to the maids, and canes, scarf-pins, sleeve-buttons and spurs are among the things thought of for the ushers, as a slight acknowledgment of their services.

GIFTS OF THE BRIDE.

The bouquets of the bridesmaids and the *boutonnieres* of the ushers are the gift of the bride. If she desire an unusual fashion or fabric for the maids' toilet, she provides these also.

ORDER OF ENTERING THE CHURCH.

The entry of the bridal party to the church may be varied to suit the taste, but care must be taken to avoid dramatic effects, while trying to be picturesque and impressive. Instead of the formality described in this chapter the following order may

be observed: The bridesmaids first pass up the aisle, each leaning upon the arm of a gentleman; they turn at the altar, the ladies going to their left and the gentlemen going to the right. The groom follows, bearing his destined mother-in-law on his arm, whom he seats in a convenient front pew at his left. The bride follows, clinging to the arm of her father, or nearest of kin in case she has no father. At her left, and a step or two back of her, her father waits until asked to give her away, which he does by taking her right hand and placing it in that of the clergyman. After this brief but important formality, he joins the lady who entered with the groom and becomes her escort. The father and mother pass out of the church just behind the bridal company.

Where there are no bridesmaids or ushers, the order of the ceremonies is as follows: The members of the bride's family set off before the bride. She follows with her mother. The bridegroom awaits them and gives his arm to the mother. They walk up the aisle to the altar, the mother falling back to her position on the left. The father or relatives representing the father, conduct the bride to the bridegroom, who stands at the altar steps with his face turned toward her as she approaches, and the father falls back to the left. The relatives follow, taking their places standing, those of the bride to the left, those of the groom to the

right, as previously arranged in rehearsal — for a rehearsal should always precede the ceremony by a day or two. The bride stands on the left of the groom. They kneel at the altar a moment, they rise, she turns back the finger of her left glove —which has previously been cut—to receive the ring; he removes the glove from his right hand. The service begins, the father of the bride giving her away by bowing when the question is asked, instead of stepping forward and placing her hand in that of the clergyman.

Perfect self-control is necessary to the dignity of any ceremony; public exhibitions of feeling must not be indulged.

The bride leaves the altar, taking the groom's right arm. They pass down the aisle without looking to the right or the left. Acquaintances must not be recognized while in the church.

The bridal pair drive away in their own carriage, the rest of the company following in carriages.

Still another form of entry to the church is as follows: When the bridal party has arranged itself for entrance, the ushers enter in pairs, march slowly up to the altar and turn to the right, keeping step to the music. Behind them follows the groom alone. When he reaches the altar he turns and faces the aisle, awaiting the coming of the bride. After a very slight interval, the bridesmaids follow him, in pairs if there be but few, and

they turn to the left. Another brief interval, and the bride, alone and entirely veiled, with her eyes cast down, follows. The groom comes forward a few steps to meet her, takes her hand and places her at the altar. Both kneel for a moment. The parents of the bride having followed her, stand behind her and slightly to the left. The service proceeds as usual. All churches use the ring and vary the sentiments of its adoption to suit the customs and ideas of their own rites. Passing out of the church, the bridal pair go first, the maids follow slowly, each leaning upon the arm of an usher.

STREWING FLOWERS.

Among the pleasant variations to the solemnity of church weddings, which etiquette heartily approves, although it does not prescribe it, is the strewing of flowers in the path of the young couple as they go away from the altar. Little girls with baskets of blossoms rise up like unsuspected fairies while the clergyman is congratulating the bride, and slowly drop roses down the aisle to the carriage. Sometimes garlands of flowers that have been invisible are suddenly seen stretched across the aisle at brief intervals by little girls who stand upon the seats at the ends of the pews and lift their garlands high in the air to wave them over the heads of the bridal party.

Sometimes, instead of garlands, they toss rose

leaves in many colors from the same high position all over the out-going company. "Many other fanciful and charming devices may be added to the brief brightness of the moment."

CALLS OR CARDS.

Calls or card-leaving by every guest upon the family of the bride is a rigid formality, within ten days after the wedding.

MARRIED NAME.

The bride drops her middle name if she desire to do so and takes her family name thus: Mrs. Blanche Archer Cumberland, or she may sign herself Mrs. John Willis Cumberland, or Mrs. J. W. Cumberland. Each has its advantages. If she has been prominent in any way, socially or professionally, she retains her identity by the first method; it also enables acquaintances to keep trace of her—the memory of man is not infallible and friends become scattered far and wide. If the lady should become a widow, she would lay aside her husband's initials with her mourning garments, although there are exceptions to this rule. The widow of General Sherman's brother, James, retained his Christian name as long as she lived.

WEDDING COSTUMES IN ENGLAND AND FRANCE.

Nothing black is permissible at a wedding in England. In France the mothers of the bride and

bridegroom frequently wear black velvet gowns and black lace bonnets, with some bright color in the garniture of both gowns and bonnets, and the bridegroom is married in full evening dress, although the bride wears high corsage and long sleeves.

WHAT THE BRIDEGROOM PAYS FOR.

The bridegroom presents the bride with the wedding ring and her bouquet, and makes her any present he desires and can afford. But he does not furnish the cards or carriages (except, of course, his own) nor the wedding breakfast; this is done by the family of the bride. As has before been stated he presents the bridesmaids and ushers with some trifling *souvenir*. It should also be stated that he pays the clergyman's fee and of course for the marriage license.

MARRIAGE FEES.

It is frequently asked how much the bridegroom should pay the officiating clergyman. A rich man may give any sum from five to five hundred dollars, according as his liberality dictates. A man of moderate means may give from five to twenty dollars.

FIXING THE WEDDING DAY.

It is the privilege of the bride's mother to name the wedding day.

Let me say before leaving this interesting subject that I have tried to give all the details of a showy

wedding ceremony for the guidance of those who may need them, as well as the necessary formalities of all weddings; a certain amount of formality is necessary to make the marriage contract legal; yet a man and woman may be married in the presence of a few friends, or of one or two friends, and start on life's journey as auspiciously as many who make more show. For those who cannot afford the "pomp and pageantry" it is downright dishonesty to indulge themselves in it. I have known brilliant church weddings to cause the parents of the bride sleepless nights of anxiety and months of pinching economy, yet neither the bride nor the mother had the moral courage to depart from the usages of their set.

CHAPTER XXII.

WEDDING ANNIVERSARIES.

THE celebration of the anniversaries of the wedding day by noticeable festivities, is not so popular as formerly. It is a beautiful custom to remember the birthdays and the wedding days in the family with the tried and true hearts gathered around the festal board. There is a delicate expression of love and good will in the little *souvenirs* that are presented by the members of the family, to the ones in whose honor the quiet but hearty good cheer is given. But the liberal donations made to the house-furnishing by friends and neighbors upon these anniversary occasions, and the ostentatious display of costly gifts, have caused the refined and delicate-minded to refrain from celebrating, as was once the custom, by inviting friends and acquaintances from far and near.

The value of a gift is measured by the motive of the giver. If that motive is to advertise his wealth, or to vie with a neighbor in display, or to place the recipient under obligation, he, the recipient is humilated; and to be obliged to have "No presents" engraved upon his cards, seems to him like an expression of doubt as to the sincerity of his friends'

professions. So he would rather confine his hospitalities on these dates to the limits of his immediate family. And yet there are many who still make great rejoicings on the wedding anniversaries.

While the giving of costly presents is discountenanced by the sensitive and the refined, many valuable gifts are the tokens of sincere and honest regard and there are those who still insist upon thus decorating for their friends, the mile-stones on life's journey.

FANCIFUL NAMES OF MARRIAGE ANNIVERSARIES.

The marriage anniversary which falls after the first year is called a "cotton wedding;" at the end of the second year it is, "paper;" third year, "leather;" the fifth year it is called "wooden;" the seventh, "woolen;" the tenth, "tin;" twelfth year, "silk and fine linen;" fifteenth year, "crystal;" twentieth, "china;" twenty-fifth, "silver;" thirtieth, "pearl;" fortieth, "ruby;" fiftieth, "golden;" sixtieth, "diamond." Some place the last or "diamond wedding" after the pair have lived together for seventy-five years. There are very few "couples" who live together so many years as husband and wife.

While only the "tin," the "silver," and the "golden" wedding are given much prominence in the memorable days of a life, there are many who celebrate the lesser days.

THE PAPER WEDDING.

The invitations were formerly issued on a colored paper, representing thin card-board. The presents are entirely of articles made of paper, such as books, note-paper and envelopes, sheet music, engravings, and sets of toy furniture made of paper.

THE LEATHER WEDDING

besides the merriment of the company, calls out gifts of leather; belts, shoes, slippers, hand-bags, shawl-straps, are among the articles provided for the occasion. The invitations used to be printed upon leather cards, but this is a thing of the past. Indeed these "minor" anniversaries are now seldom kept, except by the family.

THE WOODEN WEDDING.

The invitations to this wedding used to be written upon thin cards of wood. Or they were written upon wedding note-paper and a wooden card enclosed.

The presents appropriate for this date, are wooden articles, usually some nice piece of wood-carving, such as a picture-frame, a screen, a chair, or any inexpensive ornament made of wood.

THE TIN WEDDING.

The invitations to this anniversary celebration, are similar to other wedding invitations. Those

who desire to accompany their congratulations with material expressions, often have articles manufactured of tin expressly for the occasion; such as tin fans, tin chandeliers, tin card-receivers and any other objects which the inventive genius of the donors may suggest.

THE CRYSTAL WEDDING.

Next comes the crystal wedding—on the fifteenth anniversary. The presents appropriate to remind the wedded pair how many mile-stones they have passed, are of glass, and include such articles of ornament as suggest themselves to the refined taste of the donor.

THE CHINA WEDDING.

The name indicates the character of the tokens of respect presented to the bride and groom of twenty years standing. Vases, mantel ornaments, articles for the toilet stand, and from near relatives, even the dining and tea-tables may receive accessions to their furnishings.

THE SILVER WEDDING.

The silver wedding, or twenty-fifth anniversary, is quite generally made the occasion for rejoicing in which the friends and acquaintances of the family are invited to participate. The host and hostess secure as many guests as are living and within reach,

from those who attended their wedding. The wedding garments, or at least so much of them as remain, are worn. It may be only a fan or a ribbon, or a piece of lace, or it may be the whole dress. If possible the clergyman who performed the marriage ceremony is present.

The present style of cards of invitation to an anniversary party, are the same as to any ordinary entertainment. The invitations may be and are unusally engraved in script, though sometimes they are printed in silver. One formula is in the following style:

1865 1890

Mr. and Mrs. James Whitcomb
request the pleasure of your presence
on Wednesday, December twenty-third,
at eight o'clock.
Silver Wedding.

James Whitcomb. *Anna Cary.*

Another form is the following:

Mr. and Mrs. George Riley,
on the twenty-fifth anniversary of their marriage,
Tuesday evening, November tenth,
at half-past eight o'clock.

No gifts received. 36 High Street.

In acknowledging the invitation, either to accept or decline, kind congratulations are added in such words as the feelings of the writer, governed by his

acquaintance or intimacy with the givers of the entertainment, dictate.

The clergyman returns thanks for the prolonged life of the pair, with other impressive formalities, sometimes repeating the marriage ceremony.

After the clergyman has completed his part of the ceremony, the near kinspeople offer congratulations first, then other guests follow.

When a formal supper is provided, the host and hostess lead together, and the guests follow as at an ordinary party.

If there is dancing, the bride and groom lead the first set, which is usually a cotillon. The guests take leave before midnight, after having expressed wishes for many more years of health and happiness to the host and hostess.

The formal after-calls are obligatory upon all who are invited.

Mere acquaintances will not take the risk of offending their entertainers, by disregarding the injunction, "no gifts received," but intimate friends and near kinspeople, do take this liberty, and many inexpensive as well as some costly presents are sent before the entertainment.

THE GOLDEN WEDDING.

Golden wedding: The very words suggest sadness, but it ought not to be so. The pair who have climbed the hill together, through sunshine and

through rain; who have suffered and rejoiced together, through a long and useful life; who have had time and experience to build grand and noble characters and who are now ready to hear the cheerful summons, "Well done," ought to rejoice and give thanks to the Giver of all good, for the life that is past and its opportunities, and for the life which is to come. Yet very few old people do rejoice, and very few old people care to celebrate their golden wedding anniversary. When it is done, it is done at the solicitation of the younger kinspeople.

When the fiftieth marriage anniversary is celebrated, the invitations, the ceremony and the entertainment are similar to those of the silver wedding, golden being substituted for silver, in the engraved words, and golden presents are brought in place of silver.

CHAPTER XXIII.

CAUDLE PARTIES, CHRISTENINGS AND BIRTHDAYS.

AFTER the birth of a child is made known—usually through the newspapers —friends and acquaintances call and send in their cards, or send them by their servants or other messengers with kind inquiries.

When the mother is ready to see her friends, if she wish to do so, she sends out cards to a "caudle" party. This is usually done when the babe is six weeks old, often to the injury of the young mother. Caudle, a delicious beverage composed of wine, eggs, sugar and spices, is given the guests to drink, hence the name of the entertainment. A light luncheon is also served. This is a modified English custom, which has been handed down from long ago.

The mother receives her friends in a pretty tea gown and baby is the hero of the hour.

The caudle party and the christening are sometimes, but not often, held together. When not held at the same time, or when no caudle is given, the mother issues invitations to a reception, at which the christening takes place.

The naming of a child as well as the selecting of god-parents, is an important matter. The selection of a name which a child is to carry through life and have chiselled upon his tomb-stone after death, may well cause the parents to "pause and consider." How many poor children, when they become old enough to appreciate "what's in a name," would gladly go back to this event in their lives and undo what loving but injudicious parents have done.

One has suggested that we cling to the neutral names of William, John, Francis, Charles, Henry, Mary, Sarah, Arthur, Edith, etc., instead of bestowing such philosophical reminders as Francis Bacon, or such dramatic ones as William Shakespeare or Junius Brutus Booth; or, such other classifications, poetic, religious, patriotic, romantic or reverential, as are suggested by Alfred Tennyson or George Gordon Noel Byron; Hezekiah, George Washington, Olivia, Patrick or Benjamin Franklin, on the ground that the contrast suggested, between the original owner of the name and the namesake, is painfully ludicrous.

As to the selection of god-parents, there was a time when it meant much more than it does to-day. With some exceptions, it is little more than a form. Where the charge is faithfully accepted, it is a solemn thing.

THE CHRISTENING

is usually, though not always associated with the baptism. The religious part of the ceremony is performed according to the rites of the church to which the parents belong, and the christening is thought to be a good time to dedicate the child to the service of their peculiar faith. This ceremony may take place at the church or at the home.

INVITATIONS

are issued to a reception to be held from four to six o'clock in the afternoon, and are in the following or a similar formula:

Mr. and Mrs. Townsend Magoun
request the honor of your presence at the christening of their daughter [*or son*]
at five o' clock, Thursday, December sixth.
Reception from four to six.
203 Greenwood Avenue.

Prompt acknowledgment is made by those receiving these cards.

A note in the first person is sent to the friend whom the parents wish to stand sponsor for the child. The godparents are chosen from among the friends and relatives of the parents, after one of whom the child is usually named.

GODPARENT AND GODCHILD.

In the older countries the relationship between godparent and godchild lasts through life, a most tender affection sometimes existing between them, and a kindly solicitude for the child is held by the godparent. A dear little Swiss woman, exhibiting her jewels, said, with tears in her eyes: "Here is a brooch given me by my godmother; next to my own mother's jewels I value it above all my possessions." Discussing the subject she said: "It is a beautiful custom. I wonder you Americans do not make more of it. With us, when a young girl loses her mother, as in my own case, she still has a motherly eye to watch over her, and in many cases a motherly heart to love her."

When the christening formalities are held at the church the reception is given at the home afterwards.

In the Episcopal church there are always three sponsors for a child. For a boy there are two godfathers and one godmother. For a girl one godfather and two godmothers. This the *rubrics* require, but the reception is a matter of choice with the parents.

In most if not all other churches there is but one godfather and one godmother; sometimes only a godmother for a girl and a godfather for a boy.

The sponsors generally give some little gift, as a

silver cup, spoon, knife or fork; sometimes the godmother gives the robe and cap.

If the christening is held entirely at home the guests arrive before five o'clock, in reception or visiting toilets, and meet the host and hostess just as they would at any other reception.

The house is decorated with flowers. There is always music, instrumental or vocal. A temporary font is arranged by placing a small table in a prominent position in the room, and in the center of the table a glass or silver goblet. The table may be draped with smilax and adorned with flowers, or it may be simply covered with a dainty spread.

The rites are quite as solemn and the obligations just as binding when performed amidst plain surroundings, but the brighter and more beautiful they can be made the better for all present, especially for the parents, who dedicate their child to the influence of "The Good, the True and the Beautiful." This expression is used in at least one church.

At five o'clock the child is brought to the parents, who are then joined by the sponsors. If it be a girl two young ladies are sometimes selected to stand instead of a man and a woman.

The young ladies are dressed in white. Whoever stand as sponsors, when the party have taken their places near the font, the parents stand in the center and the sponsors on either side; a hymn is sung and the rites, according to the church of the officiat-

ing clergyman, are gone through. Then there is music and a benediction, after which the parents receive congratulations. Refreshments are served as at any afternoon entertainment.

BIRTHDAYS.

Everywhere in the United States the giving of children's birthday parties is an established custom. There is nothing more helpful to the little ones in establishing a code of manners and confirming them in that self-reliance, ease and grace, which it is the mother's duty to constantly insist upon, than these annual trainings. Of course this is not the object of birthday parties, but if in giving them pleasure we will also give them valuable instruction so much the better.

While we insist that a child's training should begin before he is born, and that the mother must never relax her watchful care for a moment, and that little ones must be polite in the family and at home, yet there is a polish obtainable from contact with others that we seldom attain without it.

We have adopted the Russian style of announcing the number of birthdays our darling has had—that of embedding a wax candle for each year in a cake made for the purpose. The Russians have a birthday cake-dish constructed with sockets around the edge or rim, into one of which an additional candle is put each returning birthday. There the

servants prepare the cake and present it to the one in whose honor the birthday breakfast is given (expecting and receiving a reward or remembrance.) The breakfast is given at an early hour, the birthdays of old and young being always celebrated.

Instead of the breakfast we give the little ones a supper. After the supper the one who is celebrating a birthday cuts the cake and sends by the servant a piece of it to each little guest before they retire from the table.

After supper plays and dancing are the amusements. It is not now considered in good taste to make presents unless it be a few flowers or possibly a book.

These celebrations are continued until the child enters society, when they are discontinued until we become "astonishingly old," when we again celebrate, perhaps in gratitude or thanksgiving for the nearness of the end of celebrations for us.

CHAPTER XXIV.

ETIQUETTE OF THE SCHOOL-ROOM.

AS the school must supplement the home in the bringing up of children, it is not out of place here to remind teachers of the importance of looking to the manners as well as the morals and intellectual training of those under their care.

If pupils are well trained at home, it is the teacher's duty to the parents to see that their teaching is not counteracted. To those of their pupils who have no home training, it is their duty to the children to cultivate, at least, common civility.

If "manners make the man," and the object of education is to fit the child for a life of usefulness, then the teaching of manners should begin with the alphabet and end with graduation.

Teachers' certificates should include examinations in good manners. They must, of course, teach by example as well as by precept. Treating pupils politely will almost always call out politeness from them.

An unintentional act of rudeness upon the part of a child, especially of one ignorant from lack of

home training, should be reproved privately and gently. It's self-respect should not be lowered by a public reprimand.

Pupils should be taught to address the teacher as Miss Brown or Mr. Brown, and never as "Teacher."

They should answer respectfully, as "Yes, Miss Brown, or Yes Ma'am," etc.

Young misses should be addressed by the teacher as "Miss Mary, Miss Gertrude." Young boys under fourteen years of age (some say under sixteen) should be addressed as "Master Jones," etc. After that age they are entitled to the title of Mister.

The teacher should never so far forget the dignity of her position as to show petulance or anger. She arouses the same feelings in the children through sympathy. Nagging and scolding harden the little ones and destroy or, at least, lessen their respect for her.

Pupils should be obliged to treat each other with politeness, on the school-grounds as well as in the building.

Teachers should never allow pupils to treat those of a lower station in life with disrespect. Children have been driven from school by ridicule of their poor clothes, etc. We have known such cases.

Contradicting, pulling, pushing and ridiculing others should not be allowed, and if one uninten-

tionally runs against another, he should be taught to beg pardon for the seeming rudeness.

Domineering over others and general rowdyism should be discouraged.

An injurious and disgusting habit, that of chewing gum, has lately sprung up among our children and it should be corrected, not only by all teachers but by parents and guardians as well.

Untruthfulness should not be tolerated, and the pupil should be taught that slang is degrading.

"A teacher should not consider the recess time as absolutely her own. An eye on the childrens' playground often prevents serious trouble, and still more often sees many little defects in manners which ought not to be passed by and repeated.

"Young teachers cannot realize with what fear and dread mothers intrust their carefully-reared children (especially quite young ones) to their care. It is intrusting not only their precious bodies, but their manners and their souls.

"The entire atmosphere of a school-room is dependent upon trifles. Where a teacher, by her own action and in accordance with her requirements, insures kindness and politeness from all to all, she may feel almost sure of the success of her school, for 'Well begun is half won.'

"It is hardly to be expected that young pupils, say boys and girls from eight to twelve years of age, will address one another, upon the play-

grounds, as 'master' and 'miss,' although these titles should be used when addressing or speaking of one another in the school-room.

"It is a common occurence for a teacher to speak disrespectfully of a pupil's parents, blaming them for the pupil's lack of interest in school, truancy, etc. Such a course is highly reprehensible in the teacher, and gains the pupil's ill-will. It is better to assume that the parents would be displeased with anything wrong in the pupil, and to appeal to the pupil to be a man for his mother's or father's sake."

"Good teachers make good scholars" says one, and so polite teachers make polite scholars.

CHAPTER XXV.

PROLONGED VISITS.

IN England one invites a friend to come to make a visit on a certain day, even naming the train upon which he is expected to arrive, and to extend his visit to a certain train on a certain other day. The acceptance or refusal must be prompt. This is all as it should be. Here we let the guest fix the time of arrival and departure. However we are beginning to adopt the English custom in some places.

The European "system of hospitality" whose rules are understood to be alike binding upon host and guest, leaves little excuse for misunderstandings.

To write out or fix a set of rules applicable to hosts and guests under all circumstances and in all places throughout this broad land, is an impossibility. But there are some general laws of hospitality which should be observed by entertainer and entertained.

HOST AND HOSTESS

should do all in their power to contribute to the comfort and amusement of guests both in and out

of the house. They should entertain but not persecute. They should permit guests as much peace and leisure as they desire. Amusement should be proffered but not urged nor insisted upon. True hospitality does not insist upon anything.

A polite hostess will sacrifice her own convenience for the sake of her guests. There are hostesses so indolent and selfish as to make visiting in their households a burden rather than a pleasure.

While a hostess must keep all jarring of the domestic machinery in the back ground, she must not neglect her family duties.

"A perfect entertainer never confides her worries or her sorrows to an abiding guest, much less will she mention them to one whose visit is to be brief or is only casual. It would be laying a burden upon another at a season when the sacredness of hospitality should protect him from every unpleasant thought."

She does not reprove the servants or the children in the presence of visitors. She puts guests at ease by being or at least appearing at ease herself. She gives them a choice of hours for breakfast or should if possible, do so.

If the hostess live in a country neighborhood and her guest does not wish to make calls or go to church sociables, she should take no offense and should go without her if she herself wishes to go. The day is past when hostess and guest must be

together every minute, or when the one must feel that she is entertaining and the other that she is being entertained.

A lady when sending invitations to guests mentions the time when she will expect their arrival and the length of the visit, and when the time comes for their departure she will "speed the parting guest," as a part of her duties.

The hostess sends to the station for her visitors, and if she can, meets ladies in person as a mark of friendship and not of etiquette. The luggage is attended to at the station by the servant, and after arriving at the house, the visitor is detained by conversation a short time in the reception-room to give time to place it in the room assigned to the guest. The hostess is not expected to show this room herself, but sometimes goes with her guest as a special mark of welcome. The host does the same for a gentleman visitor. They inform their guests of the hours for meals and leave them at liberty to adapt themselves to the customs of the house. Everything necessary for their comfort, is of course provided.

When they depart, if it be by an early train they take leave of their hosts the night before.

The superior hostess appreciates her obligations and possesses the fine spirit of hospitality which inspires one to bestow pleasure rather than seek it. She never allows her guest to feel that she is an in-

convenience, but manages to inspire her with the belief that her visit has been a blessing.

But hostesses are not all superior. There are those who invite guests to their homes from motives other than sincere hospitality. And yet others who mean well, but who lack the inate refinement necessary to a charming entertainer. They make life a burden to the stranger within the gates by officious fussiness; complaining, apologies for other guests who are invited at the same time, thus confessing to a lack of tact in bringing the right people together, or in knowing what to do with them after they have come together. To such we would say, it would be better not to invite your friends to make prolonged visits.

AS A GUEST

you should express appreciation of any effort to entertain you. If your entertainers propose any amusement, show your pleasure by falling in with their plans if possible.

Both gentlemen and lady visitors should be able to amuse themselves and let the hostess alone during the early morning, unless rides, drives, walks or other out-door entertainment has been planned.

Go to your own rooms and read, write letters, mend your gloves, or do anything to rest yourselves and keep out of the way.

If your hosts place at your disposal their horses,

carriage, books, piano, etc., be careful not to abuse their courtesy. Don't ride or drive too fast or too far. Don't pluck rare flowers—or any others without permission. Don't play the piano if it will annoy any one at study.

A thoughtful guest will make no trouble in a house. She will not let her presence disarrange any plans of her hostess. She will never be late to dinner, nor object to the hour at which meals are served.

Having accepted an invitation for a stated time, she will let nothing persuade her to extend it beyond that time. She may for good reasons shorten the time. If well-bred she will cheerfully adapt herself to the customs of the house.

If she leave by an early morning train, she will take leave of her hosts the night before. She will thank the domestics who see her off, for their attention, and they will expect a material recognition in the form of a "tip". It is courteous also to remember the maid who has cared for her room.

Men and women are not all model guests. If one accept an invitation to become for the time being a member of the household of another, she should remember that her obligations as guest are quite as sacred as are those of her friend as hostess. If she forgets this, she proclaims herself as coarse or ill-bred.

CHAPTER XXVI.

SERVANTS—THEIR DRESS AND DUTIES.

THE discussion of the causes and the cure of the domestic inharmony which exists in a large majority of our homes—supposed to be brought about by the tyranny or incapacity of the mistress on the one side, and the ignorance and "spirit of equality" in the maid on the other—we leave to sociologists. However, we may be pardoned an occasional suggestion mixed in with observations on the dress, duties, and manners of servants.

In any other occupation, apprenticeship or training of some sort is necessary before the applicant for employment dreams of offering his services or of asking remuneration for them, but in that most important of all services, upon which the comfort and happiness of the household depend, the maid will take charge of a department of your "domestic economy (?)" with the effrontery of desperation.

The majority of our servants are untrained, especially in politeness and obedience. Some will object to the term obedience, but it is a good word and "is not synonomous with obsequiousness, the

latter often implying meanness or servility, and *obedience* being merely a proper submission to authority." Not long since a colored girl, serving refreshments at an afternoon tea, read the Declaration of Independence to her mistress in refusing to wear a cap, "'Cause I'se jes as good as wite folks and you haint got no right to advetise me that a-way, shore," and she asserted the Monroe Doctrine by declaring, "I don't want none o' your fureign customs on me." It is needless to say that she carried her point.

SERVANTS' DRESS.

Says the author of the "Bazar Book of Decorum," "We cannot for the world see why Bridget and Katarina, and their mistress too, indeed, when the occasion requires, should not dress appropriately —to their spheres we do not say, but to their occupations. They would be gainers in every respect —in taste, comfort, convenience and economy. It is quite a mistake for the female servant to suppose that by spending her money in gaudy dress and mock finery she advances her social position, though with her rustling silk she may pass in the dark, or, coming out of the front door on a Sunday, be taken at a distance for her mistress. She may spend a half year's wages on a flimsy bonnet; it will not avail her—the sham lady will still be manifest. * * *

A white cap, a close-fitting jacket, with sleeves

neither so tight as to hinder movement nor so loose as to lap up the gravy or sweep off the sherry glass, and a short plain skirt of simple stuff, make an appropriate costume for the household servant. * * * Any one who has seen the picture of the Chocolate Girl of the Dresden Gallery will not doubt of the picturesque capabilities of a dress which was so effective in this particular instance that it procured a rich and titled husband for the original of the portrait."

Aside from the orderliness and picturesqueness of the white cap, it should be insisted on as essential to cleanliness.

In regard to the livery of servants, Mrs. Sherwood, in "Manners and Social Usages," says: "In the early days of the Republic, before Thomas Jefferson tied his horse's rein to the palings of the fence and sauntered into the Capitol to be inaugurated, the aristocrats of the various cities had a livery for their servants. But after such a dash of cold water in the face of established usage by the Chief Magistrate of the country, many of the old forms and customs of colonial times fell into disuse, and among others the wearing of a livery by serving-men. A constantly declining grade of shabbiness was the result of this, as the driver of the horses wore a coat and hat of the same style as his master, only less clean and new. Like

many of our American ideas so good in theory, the outcome of this attempt at 'Liberty, Equality and Fraternity,' was neither conducive to neatness nor elegance.

"But so strongly was the prejudice against liveries instilled into the public mind that only seven years ago (this was written in 1877) a gentleman of the most aristocratic circle of aristocratic Philadelphia declared that he refrained from having a liveried servant behind his carriage from fear of shocking public opinion. In New York the presence of a large foreign social element long ago brought about a revolution of opinion in this matter, and now most persons who desire a neat, plain and appropriate style of dress for their coachmen and footmen put them in a livery for which the master pays. Those who are particular in such matters do not allow a waiter or a footman to wear a mustache, and require all men-servants to be clean-shaven, except the coachman, who is permitted to wear whiskers. Each must have his hair cut short, and the waiter must wear white gloves while waiting at table or when handling refreshments, even a glass of water on a silver salver must be brought with a gloved hand."

"The *housekeeper* usually wears a tiny cap or half square of white mull or lace, a black cashmere or silk dress, and in the morning a black silk or al-

paca apron, or, if she prefers it, a white apron of moderate size.

"The *nursery governess* does not wear a cap, but she usually prefers a gray, brown or a black costume, simply but neatly made, and an apron of any dainty fabric while she is in the nursery. When she goes out to drive, or to walk with the children, she is clothed as any gentlewoman may be who is not a devotee to society.

"A *dining-room* and *parlor maid*, if there is or is not a butler, wears a light-colored cotton dress, neatly and simply made, a large cambric or linen apron, a muslin cap and silent shoes. The *head nurse*, who has the entire care of the infants night and day, wears soft dark wool or light-colored cotton dresses, large aprons and ruffled caps with an Alsatian bow in front and long ends at the back.

"The *butler* wears a dress suit and white tie at dinner time, and the *footmen* are dressed in a livery that has been adopted by the family. All the men are careful to wear noiseless house shoes, are smoothly shaven, brush their hair in tidy fashion and keep it cut rather short. They wear fresh white cotton gloves while serving at table.

"Some families put their butlers in livery, and this house dress corresponds with that of the coachman in its hue, its buttons, etc. As a general thing, however, Americans do not ask their man to wear

the family colors. Liveries are furnished by the employer.

"The *kitchen servants* dress to suit their own tastes, but the mistresses of all well-ordered establishments insist upon neat, serviceable and suitable attire throughout the house. This much all servants owe to their employers, and a considerate mistress will never present them with her cast-off fineries. It demoralizes certain characters, and is an offense to the self-respect of others."—*Social Etiquette of New York.*

THE HOUSE-KEEPER AND HER DUTIES.

In large establishments in France and England a trained house-keeper is an absolute necessity. She is a very important member of the household. Here trained house-keepers, like trained servants, are scarce and difficult to procure.

When an efficient house-keeper is employed she assumes all the management of the domestics; she hires and discharges them, trains them in their duties, arranges their hours, etc., gives all the directions and sees that they are obeyed. She makes the purchases and gives out the stores of food and linen, carrying the keys herself. She keeps the accounts and takes orders only from the master or mistress. She has a sitting-room and chamber, in the former of which she takes her meals, which are prepared by the cook's assistant. The lady's maid,

the upper nurse and the nursery governess—where such servants are employed—eat with her. They have dinner at twelve and supper at six.

Most American housekeepers are what are called working housekeepers—those with whom the lady of the house shares the domestic cares. Such an "assistant" does the marketing, makes the fine desserts and takes care of such as remain after dinner, also of unfinished bottles of wine which she locks away; that is, if there is no butler.

She visits the bed-rooms every day to see that the chamber-maid has given them proper attention, and that guests are made comfortable and supplied with pens, ink and paper. She takes care of the linen, counts and mends it, and if there is no maid she does the family mending. If there is a maid and she does the dressmaking, millinery, etc., of the family the house-keeper has the care of the personal linen.

As the house-keeper and butler rarely get on well together, many persons hire a man and his wife for these two positions.

THE BUTLER.

If there is a butler, he is made responsible for certain property put in his charge, and if there are one or more footmen, he sees that they are properly dressed and trained in their particular duties and that these duties are properly performed. He has

care of the wines; although the key to the wine-cellar is kept either by the house-keeper, the mistress or the master, and as much wine as is to be used during the day or for several days is given out to him by the one holding the key. He also takes care of the unfinished bottles of wine left from dinner.

He is responsible for the plate, fine china, cut glass, and all the fruits, jellies, etc., and the fine desserts generally; also for a proper serving of the breakfast, luncheon, five o'clock tea and the dinner. Although he has the care of the pantry, a maid or footman washes the dishes and polishes the silver.

The family decides whether he shall stand behind the chair of the master, or that of the mistress at dinner. One or two footmen may serve under him at dinner, but he serves the other meals without their assistance.

If there are few servants and the master does not keep a valet, the butler waits upon him, looking after the library, the billiard-room and the smoking-room, seeing that the newspapers, magazines, etc., are in their proper places and ready for perusal. However, as most gentlemen prefer to cut the magazines themselves, they are left uncut by the butler and a paper-knife placed upon them. "He waits upon the door, makes the salads, polishes the silver, dresses the table, rises early and looks after the

boots, and attends to the open fires and lamps. Sometimes he also cleans the windows, but in large establishments, windows, door-steps and sidewalk, boots, lamps, fires and silver-polishing are attended to by the under footman, and the butler is responsible for a proper performance of the work. When the first footman serves at the door, assists at the table, cares for the drawing-room, carries messages, goes out upon the box with the coachman when the ladies drive, or as groom in the saddle, the butler attends the door in his absence. In return this first footman assists in laying the table and cleaning the glass and china, when not otherwise occupied."

THE LADY'S MAID.

A lady's maid, in America, holds a different position from a lady's maid in England. She is required to do more "extra" work, and if there is no housekeeper, whose sitting-room (which is also her dining-room) she may share, she eats with the other servants; she washes her own clothes and makes her own bed.

She must understand dress-making, hair-dressing, lace-mending, trunk-packing, shopping and many other things which make her useful to her employer. She is expected to cut, fit and make all except the "grand" dresses of the ladies of the household; to clean and mend laces, to dress the

lady's hair and keep the scalp in a healthy condition, to prepare the bath, to assist the mistress or ladies in dressing for riding, driving, for a ball, afternoon tea or a dinner, and to take care of and put away the costumes after these and all other occasions.

Where there are young ladies in the family, she attends them in the street, and sometimes attends the ladies to parties, waiting in the dressing-room. When she does not accompany them, unless she has been given the evening, she should wait up, and if they desire it have a cup of hot tea or chocolate ready. She will assist them to undress, comb their hair and prepare it for the night.

If she is expected to do extra duty, such as taking care of the bric-a-brac, caring for the plants and cut flowers, bathing the pet dog and taking him out for an airing, it should be specified when she is engaged, so that she can refuse the place, or make no "fuss" afterwards. The number of evenings given her and other privileges should also be understood, as well as the style of dress she is expected to wear.

THE NURSERY GOVERNESS

may be a "French or German woman with a fair education, good manners, a controlled temper and unquestionable character;" or she may be an American woman, well-educated but obliged to

earn her own living. She has charge of the children, "not far on in learning." If she is a foreigner, she teaches them to speak her own language, looks after their manners, washes and dresses them, walks and drives with them, reads to them, always eats with them, and instructs them in table manners.

"The nursery maid performs all their chamber work, washes the clothing of the governess, unless other arrangements are made by the mistress, serves them at table if they eat in the nursery, and waits upon them promptly and cheerfully, according to the directions of the governess.

"When the children are too old to require a nursery maid, the cook's assistant serves the meals in the nursery and waits upon the table, which should always be abundant, perfectly cooked, and nicely served, but not rich in quality or consisting of too great a variety of food at one meal."

The cook's assistant prepares the house-keeper's meals and the servant's dinners, besides assisting in the preparation of the plainer dishes for the dining room. A separate breakfast for the servants, the children, and the master and mistress; childrens' dinner, servants' dinner and luncheon; the seven o'clock dinner, the childrens' tea and the servants' supper, make nine meals a day for a family employing the number of servants we have been describing.

The duties of the first footman have been described in connection with those of the butler. It is the duty of the under footman to rise first in the morning, make the fires, clean the boots, look after the lamps, open the shutters, sweep the steps, etc. Of course this is where there are two footmen; when there is a butler and but one footman, they divide the work as above described.

"Of course," says the author of Social Etiquette of New York, "in a republic, where every individual householder has a perfect right to arrange his affairs to please himself, there is and will be, for at least a long time to come, a somewhat unsettled code for domestic service, but the earlier there is a general uniformity of established regulations for mistress and maid, the happier will it be for both.

"Such of our citizens as have sufficient ambition to live after a fashion befitting large incomes, are glad to learn the most satisfactory methods of enjoying hospitality and social life at home, but the rich are, and always will be, in a small minority when compared with the families who possess but moderate incomes."

To those of "moderate income," we would further address ourselves. A very large majority of the families of America employ but one servant, or at most two. There seems to be a feeling in both the employing and the serving classes that each is the enemy of the other. This is not true of all

masters and servants and should not be true of any.

"The whole fabric of society," says Harriet Prescott Spofford, "is one of interwoven dependence; if the employed cannot be independent of the employer, neither can the employer be independent of the employed; each owes the other also a duty in the complete fulfillment of the tacit contract between them; so that on the whole it is exactly as honorable to be a good servant as to be a good master."

This is equally true of mistress and maid. While mutual obligations should be better understood and respected, the mistress has it in her power to bring about a better domestic service than we have to-day, by kindly exacting the performance of every obligation of the maid, and while faithfully fulfilling her own, allow no familiarity but command the respect due her, by her own dignified manner and speech. This is consistent with true kindness and consideration.

Many young mistresses who are learning the intricacies of house-keeping—and I fear the fault is not confined to young women—make the mistake of indulging their domestics in privileges which ought not to be allowed, and overlooking carelessness and other faults which in a short time become unbearable.

Our servants are all untrained foreigners, who

come to "free America" for "liberty" of every sort, which with them, unless restrained, soon degenerates into license. The Irish and the Germans have their peculiarities, but perhaps the most so-called independent servants among them are the clannish Scandinavians. There is great complaint of poor health among them on account of the hard work exacted of them. It is hard to find a physically sound one, but it is not the hard work they do, it is the late hours they keep, and their utter disregard of the laws of health that demoralizes them. Where it is permitted—and we are sorry to say, many mistresses, especially in the smaller cities do permit it—they are out night after night until twelve o'clock and after, and it is no wonder that Barbara or Tillie gets up with a headache and a cough and is cross and thinks herself abused, while the lady thinks no mistress was ever so tried, and the master knows he is a martyr at the *steak*, and there is jarring in the domestic machinery and nobody knows what is the matter.

The lady of the house should be mistress in fact as well as in name; have her rules for the government of her family, including that indispensable personage the maid, and their observance should be firmly yet kindly insisted upon. Each mistress makes her own rules—or ought to—as to how many afternoons and evenings Bridget may have, and at what hour her house shall be closed for the night,

but there are some qualifications which every servant, man and maid, must have, if she desires to keep her friends and acquaintances, and the greatest of these are good manners, neatness and attention.

"Like mistress, like maid," after the latter has been trained by the former, so the mistress will teach her maid, or man, to respond to the bell quickly; to answer every one civilly; to admit no one when the mistress is not "at home;" to deliver notes promptly, in short to assume the care of his or her work, and not expect the tired lady to do their thinking for them.

When there are more than one servant, the work of each should be clearly defined, so that there shall be no trouble about "my work" or "not his work."

The mistress should carry the keys herself, and give out the food to be cooked as it is needed, and also the changes of linen, napery, etc.

The kitchen is the root of the home. Out of it grows the heart's-ease, flower of contentment, or the snap-dragon of dyspepsia. The sooner we understand this and teach our kitchen help to do the same, the better will it be for our domestic happiness. The mistress should understand the chemistry of cooking, and see that the girl, at least, follows her directions in preparing the meals, if she does not understand the reasons why. Every girl who takes a place of maid-of-all-work should be

able to do all kinds of cooking, or, at least, do her utmost to speedily learn.

Where there are daughters in the family, they either take turns with the mother as housekeeper, or each has her particular work to do each day.

The maid should have a clean gown, cap and apron hanging in the kitchen closet, which she should quickly don before serving the meals. The mistress furnishes the caps and aprons, and they are her property and must not be taken from the house when any maid leaves her service.

When there are two servants employed, they are called the cook and the waiter—the latter is sometimes called the second girl. They do all the work of the family, including the washing.

The cook prepares the meals, takes care of the basement and its belongings, cellar, laundry, etc., and kitchen, wherever it is—in the basement or above it; washes all the kitchen dishes, and the heavy and greasy dishes and platters from the dining room; and assists with the washing and ironing. Some cooks do all the washing and ironing except the table linen and towels, which is done by the waiter.

The duties of the waiter are many. She blacks the boots, opens the blinds, cleans the front steps and side-walk, polishes the bell-pull, makes the fires, if there are any to be made, carries down the ashes, etc.; she then puts on a clean frock, cap and

apron and lays the table for breakfast. After breakfast she removes the silver and china to the pantry, where she washes them, and the heavy dishes to the kitchen where they are washed by the cook. She does all the chamber work, answers the door-bell, takes care of the parlors and dining-room, and, on sweeping day, sweeps and dusts the whole house. Of course, she lays the table and waits upon it for each meal, as at breakfast. There are many things a waiter is expected to do, but whatever they are, they ought all to be specified when she is hired, that there may be no clashing between her and the cook.

A better understanding of what ought to be the relations of mistress and maid, and what each has a right to expect of the other, would bring about a more friendly feeling between parlor and kitchen, and consequently less friction. Did every home-keeper build her home upon a foundation of reality and sincerity, conducting the affairs of her house from the standpoint of her real circumstances and surroundings, instead of attempting the impossible for the sake of "appearance," the strain would be less great upon all concerned. Economy is a necessity with most of us, yet we hide it as we might a crime, and spend money and "make a show" in one direction that costs us labor and sacrifice in another, and we expect our servants to as-

sist us in this, uncomplainingly, even sympathetically.

We try to get as much work out of our help as we can for the money we pay them, and they retaliate by doing as little as they can "escape with." Each side feels that it is only a matter of business; so it might be if the good of our precious ones were not so nearly concerned, and if those who serve us had not human feelings. They should be made to feel that they have a home beneath our roof, and should be instructed in the duties expected of them and if possible made to feel that their positions are really responsible ones; that much of the comfort and happiness of the family depend upon their good behavior and honest work, and that prompt obedience will bring its sure reward.

CHAPTER XXVII.

FUNERAL CEREMONIES AND MOURNING.

THE time for ostentation and display at funerals, is happily past, and the rigid formalities that added crucifixion to our already heavy grief, are no longer obligatory. We may now mourn for our dead and care for their inanimate forms according to the dictates of affection and circumstances, with little restraint of fixed rules.

It is no longer the custom to sit by the dead during the solemn nights between the death and burial, except where the remains require attention.

Sometimes a chosen friend, sometimes a sexton and sometimes the undertaker arranges the details of the funeral ceremonies. The notice of a death and invitation to the funeral are conveyed through the newspapers to friends and acquaintances. However, many families now follow the remains to their last resting-place, without the presence of others outside of their own immediate families. Before this custom was introduced, very often only male relatives and friends went to the interment. In England ladies never go with the procession, but in this country the ladies of the family usually appear with the chief male mourners, and other ladies follow.

THE PALL BEARERS.

For the funeral of a man or woman, six or eight friends are chosen from the circle of the deceased to act as pall bearers. They are furnished with black kid gloves to wear at the funeral of a man or an elderly woman, but for a young woman white ones are usually worn. A scarf of black crape or fine white linen, according to the occasion, is tied about the left arm and laid about the shoulders.

THE FUNERAL SERVICES.

When a funeral service is held either at the house or in the church, the family and intimate friends do not take leave of their loved one in the presence of the public; this is done in private before the arrival of those who are only acquaintances. It is customary now for the family to occupy a room adjoining the one in which the services are held, the clergyman taking his position at the door between the two rooms. Those who desire to take a last look at the sleeper, do so at the house, as the coffin is not opened at the church unless the person has been one of much prominence in the community.

The coffin now is plain and simple, lined with satin and covered on the outside with black cloth, with silver plate for the name, and silver handles.

POSITION OF THE BODY.

Natural positions for the hands and the face in partial profile have taken the place of the former rigidity of crossed hands and upturned face.

The dress is nearly always the same as that worn in life. Bright and pretty costumes are often selected for the young, although many use white cashmere.

FLORAL TRIBUTES.

With reference to flowers, the author of "Social Etiquette of New York" says: "So lavish have been the offerings of flowers that were wrought into unnatural forms, and dedicated by their letterings to absurd uses, that many families beg, through a public card which accompanies the funeral notice that no friends will contribute flowers. Not that they are banished utterly, but they are delicately selected, and a sentiment of reserve rather than ostentation is expressed by their selection and arrangement.

"Sometimes a tiny sheaf of ripened wheat is laid with a palm branch upon the coffin, or by the side of the venerable dead. A wreath of bay leaves is chosen for the one whose loss is a public calamity; white lilies and willow branches, or a garland of poppies, for the long-suffering, are satisfying; but pillows of wire fettered carnations and harps of rose-buds are becoming less and less attractive

to individuals of refined taste. These costly and ungraceful contributions, with the cards of their donors attached for news-gatherers to copy and to publish, are not among the refined accessories of a funeral among our superior people.

"A bunch of fragrant blossoms upon the bosom of the dead, flowers selected with an appropriateness to the circumstances, age, or sentiments of the soulless sleeper, are always an agreeable and suggestive attention; but flowers tied into forms, or in any excess, are no longer considered refined or desirable."

Mrs. Sherwood says on the same point: "A few flowers placed in the dead hand, perhaps a simple wreath, but not those unmeaning memorials which have become to real mourners such sad perversities of good taste, such a misuse of flowers. Let those who can afford to send such things devote the money to the use of the poor mothers who cannot afford to buy a coffin for a dead child or a coat for a living one."

Would it not be well to send a flower occasionally to the bereaved after the funeral, instead of sending them to the dead, who cannot realize your loss or your well meant expressions of respect?

Upon a death occurring in a family it is desirable that some outward sign be given in order to keep away casual visitors. This is done by tying upon the door-knob black crape if the person is married

or advanced in years, and white if the person is young. This is well; but it is not well to close and darken the windows and shut out all the light and cheerfulness. I quote further from the first author named above: "It is not uncommon for the soulless body to be neatly attired as if it were a semi-invalid who had fallen asleep upon a sofa. It is tenderly pillowed and luxuriously draped. Friends take their last look upon the quiet face, and there is at least one throb of pain the less because of the absence of a coffin." "Religious services are frequently performed while the deceased is still lying uncoffined, and the burial takes place at any subsequent time which is convenient to the survivors." Under this arrangement none but the kinspeople follow the hearse to the cemetery.

MOURNING.

In America we have no fixed periods of mourning. Some persons are conscientiously opposed to adopting a mourning dress under any circumstances. Some leave off all bright colors and put on black, without using crape or other materials which are confined to mourning costume. However, the majority feel that it is a proper expression of respect for the departed and a protection to themselves from the gay world.

A WIDOW

wears deep mourning for one year, then ordinary mourning as much longer as she desires to do so. The deep mourning consists of the plainest of crape and some woolen stuff, either bombazine or Henrietta cloth, a crape bonnet with a widow's cap, or border of white lisse or tarletan. She wears her heavy crape veil over her face for three months, after which she may wear a short tulle veil over the face, with the heavy one thrown back. Black undressed kid gloves are worn with first mourning. After twelve months the widow's cap is laid aside and the long veil exchanged for a lighter one. The dress may be black silk or crape-trimmed cashmere with jet trimmings, and white crape lisse at the neck and wrists. Many widows wear black dresses as long as they live, or at least until they are again married.

All kinds of black furs and sealskins are worn in deep mourning.

FOR FATHER, MOTHER AND CHILDREN,

mourning lasts at least one year and as much longer as the mourners themselves determine. For six months they should wear deep mourning, with the veil at the back of the bonnet instead of over the face like the widow's veil. Owing to the supposed bad effects of crape this veil is frequently made of thin nun's veiling.

Jet ornaments only should be worn for eighteen months.

FOR BROTHERS AND SISTERS

there are six months of deep mourning or crape and serge or Henrietta cloth, and six months of half mourning or cashmere and lustreless silk, and six months of black, white and gray.

FOR GRANDPARENTS,

uncles and aunts some plain, colorless costume without crape is worn for three months.

CHILDREN

wear mourning for a year for father, mother brothers or sisters, but it is lightened with a combination of white.

MOURNING CUSTOMS FOR GENTLEMEN.

The depth of the weed upon a gentleman's hat indicates the nearness of the relative whose loss he mourns. The length of the period of mourning for men, except in the case of widowers, is regulated by the period observed by the women of their households.

Deep mourning for a widower includes gloves, necktie and weed, with a costume of black or very dark gray. This is worn for one year. Some add to this, black-bordered linen and jet shirt studs and

buttons. In England widowers wear mourning for their wives for two years. They go into society much earlier than widows.

Husbands and wives wear mourning for each other's relatives just as they would for their own.

The servants are put in mourning by those who can afford it on the death of the head of the family; sometimes for other members of it; the nurse only in the case of the death of young children.

SECLUSION OF THE FAMILY.

Real grief needs no appointed time for seclusion, but etiquette decrees that it is not in good taste to make or receive formal visits for a year after the loss of a near relative, and two years are given to a more or less rigid seclusion from general society, though intimate friends show to the bereaved, the delicate attentions that only friends may. Cards are sent to the family, and intimate friends send notes of condolence.

It is not a general custom here as in England, to send engraved notes or large cards deeply bordered with black upon which is furnished the place and date of birth, residence and date of death, yet it is sometimes done.

It is proper to call in person to make kind inquiries for the family and to leave cards (some authorities say with the left end turned over) as soon

as a death has been published, but not to ask to see the sorrowing ones.

RE-ENTERING SOCIETY.

When persons who have been in mourning wish to re-enter society, they leave cards on all their friends and acquaintances as an intimation that they are ready to pay and receive visits.

Complimentary mourning—for a husband's relative whom you have never seen—does not necessitate strict seclusion, but heavy crape is out of place at a gay reception or the theatre. Nevertheless it is one's duty to interest one's self in her surroundings and in the care of those remaining loved ones who are made sad by her sadness, or happy by her smile. We can better show our affection for the dead by fulfilling our duties to the living, than by giving ourselves up to uncontrolled grief.

CHAPTER XXVIII.

PRECEDENCE, OR SOCIAL LIFE IN WASHINGTON.

PRECEDENCE—priority of place, or superiority of rank—in the conventional system of arrangement under which the "most eminent and dignified orders of the community are classified on occasions of public ceremony" as well as on ceremonious occasions or entertainments of a private nature, has been the source of much animosity and heart-burnings, especially in our Republican Capital, where certain social observances are not understood by all alike.

With Mrs. Admiral Dahlgren's permission, we give for the benefit of our readers, the order of precedence established by social usage in Washington, as given in her book, "Etiquette of Social Life in Washington:"

"Ignorance of the official etiquette prevailing here, cannot be construed into any want of general society training elsewhere, because we have in Washington a very exceptional basis.

"The President as the executive head of the nation is properly entitled to precedence. The first place is accorded to him whenever and wherever he

appears in social life. His social privileges entitle him to receive all calls without being expected to return any. He is addressed as 'Mr. President' or 'Your Excellency.' Usage has not required any special preliminary formalities in order to make the acquaintance of the President. During the sessions of Congress he gives stated receptions, and all persons who desire to do so may attend the levees. Upon entrance you give your name to an usher and are announced. You are thereupon introduced to the President by the Marshal of the District, or at times by some other person designated for the purpose, and you are immediately after presented to the different members of the presidential family who may be present. Occasionally some embarrassment has arisen because persons on entering, in place of merely giving their own name to the official who makes the presentations, stop to introduce themselves the friends who accompany them. This causes an awkward delay.

"In case you are precise you leave your card before your departure from the Executive Mansion. If the reception is held in the morning, the usual costume for morning receptions suffices. If in the evening, a full toilette is demanded. It is not respectful to appear in less than evening dress at an evening reception given by the President. Even in making an evening call, at any time, it is more proper to make at least a demi-toilette. Fastidious

ladies do not wear a bonnet in making an evening visit at the President's. We have seen the wives of Foreign Ministers call in full evening dress. If the President have a wife, she also receives the first visit from every one, nor is she expected to return any visits. But other members of the Presidential family, are allowed by custom to return visits and acknowledge civilities tendered. At the state dinners of the President the usual etiquette prevails as at other dinner tables where official personages are entertained.

"You may not decline a dinner or other invitation of a social nature sent by the President, unless in case of your own illness or that of any member of your family, or of the death of a relative. When it is imperative to send a regret, explain in your note the reasons which compel a non-acceptance. Previous engagements must be revoked to accept the President's invitation.

"Belonging to *the purely official life*, should be classed the public levees, the state dinners and all formal presentations and receptions.

"It has always been, and still remains, a matter of discussion as to whom properly belongs the second place in social precedence, and equally accomplished persons differ on this point. This position is claimed for both the Chief Justice and the Vice-President. * * * These gentlemen (the Chief Justice and the Justices) are respectively addressed in

conversation as Mr. Chief Justice and Mr. Justice, and it has been usual to accord them precedence over Cabinet Ministers and Senators, for at times they may exercise a controlling influence over the Executive.

"Succeeding the President, the Vice-President, the Chief Justice, comes the Speaker of the House, who, as well as the Vice-President, is a possible successor to the Presidency, and although he may be, and generally is, a political power of the first importance, yet socially he comes in the fourth place. He is addressed in conversation as "Mr. Speaker." All these gentlemen we have mentioned receive the first visit from all others.

"The general of the army and the admiral of the navy occupy very exceptional positions.

"Among officers of the army and navy there exists a corresponding rank—the Lieutenant-General and the Vice-Admiral, the Major-General and the Rear-Admiral, the Brigadier-General and the Commodore, the Colonel of the army relatively to the Captain of the navy, and so on *pari passu*. Upon this rule a social precedence can alone be placed whenever formal or ceremonious occasions require it. In England the navy has precedence over the army.

"We have now to consider the Cabinet, and here we must remark that so much confusion at once

appears as really to make the whole subject a discouraging one.

"As to the Cabinet, relatively to each other, the order observed is that priority in which these offices were created, thus: The State, the Treasury, the War, the Navy, the General Post-Office, the Interior, and the Department of Justice. The chief of these departments form the executive council of the administration, but at the same time they are actual heads of departments of state. These functionaries alike expect to receive calls, and alike claim the same privileges; and it is only upon state occasions, such as official receptions or formal state dinners, or other state ceremonials, that their order need be specially defined; yet these situations are of not unfrequent occurrence, and no embarrassment should arise when they do present themselves.

"It has been a contested point as to who should pay the first visit upon each other, the Cabinet officers or the Senators; but there would seem to be a growing tendency to yield to the senatorial claim.

"To our apprehension, leaving grave Cabinet Ministers and Senators to arrange questions of relative social importance—or rather their wives to do this for them, for it is women who are social agitators in the Republic—we really think that Senators' wives might easily yield this point to the Cabinet when all the circumstances are considered; or if this cannot be effected, at least let a compromise

be made, that certain *privileges* are to be accorded by courtesy, still to be held in reserve as a *right*.

"The same controversy as to the first visit, which implies precedence, has always existed as regards the diplomatic body who represent other countries near our own. We have known some ladies of the Senate who have refrained from making the first call upon the wives of foreign ministers, assigning the same reason, that the Senators represented a state sovereignty while the minister was only an accredited functionary from a foreign power, it being held that the ambassador or envoy alone properly represented the sovereignty of a state, and this rank is not often sent to us.

"We have witnessed very grave offense given at a dinner-table, where the host led in the wife of a foreign minister, the fair belligerent being the wife of a Senator who claimed the honor as her due.

"Precedence at the dinner table is the grand subject of social wrangling in Washington, and the need of a fixed rule is here so painfully apparent that those who have been taught to be careful by sad experience will simply avoid asking those functionaries to meet each other whose claims may conflict; yet the Vice-President, the Chief Justice, the Speaker, the General of the Army, the Admiral of the Navy, Foreign Ministers, Cabinet Ministers and Senators, they and their wives, ought to be able to meet and dine in peace together."

CHAPTER XXIX.

FOR YOUNG WOMEN.

LADIES, especially young ladies, living away from the centers of fashion, and those who lack the home-training which they feel they ought to have, are constantly either asking questions as to what they should or should not do, or else they are frequently guilty of violations of good manners, from ignorance and not from viciousness. To such we add a few hints to what has already been said.

Our first advice is, study these rules, and not only that but practice them. This you can do quietly and unostentatiously, and by silent perseverance you can, to some extent, reform not only your own, but the manners of your family, and as good manners are contagious, in time your influence will extend to your neighbors.

A young lady should honor father and mother, and be respectful to all persons older than herself. Of course, she must be courteous to every one, old and young, but she must be especially civil and attentive to the aged. Disrespect to parents is far too common among the young people of to-day.

She should accept invitations from young gentlemen only with her mother's permission.

She should not receive visits from young gentlemen alone. Her mother should remain in the parlor during the call. Even the young men who look upon this as an unnecessary formality, will respect her all the more for this "little reserve."

A young lady must not accept gifts from gentlemen, unless we except a book, a bouquet or *bonbonieres*. When she is engaged to be married, her *fiance* presents her with a ring, known as the "engagement ring." He also furnishes the wedding ring, and may present her with other gifts just before marriage.

A married lady, to whom a gentleman is indebted for hospitalities, may accept an inexpensive gift from him.

If a married lady makes a present to a gentleman, it must be in the name of herself and her husband.

A young lady may be as cheerful and as bright as she is capable of being, but she must not use slang or be loud or boisterous. Neither must she indulge in the excessive use of adjectives, especially in the superlative degree. We hear ladies say, "dreadful pretty," an "elegant orange," "awfully nice," "a sweet dancer," "*j-u-s-t dreadful*," "the cutest bonnet." Young men pick up the slang of the

comic opera or theatre, and some young women thoughtlessly imitate them.

Women set the fashions in manners, and men are just what women make them. If women are refined and command respect men will give it. If they allow themselves to be led instead of leading, men will be tyrannical and selfish, neglecting the little courtesies that oil the wheels of the social and domestic machinery. Then let woman take her place where she belongs, and our men are too chivalrous not to do her homage.

A young lady must never allow familiarity of speech or manner in young men, nor, in truth, in any one. She will do well to remember the old adage, "Familiarity breeds contempt." If you have a confidential lady friend, don't tell her everything you know or think you know.

Never tattle or gossip. Never indulge in ridicule, whether the subject be present or absent.

Never tell of your aches and pains to any one, nor of your sorrows to mere acquaintances. Ladies should observe a dignified reserve under all circumstances. Thus they cannot be misunderstood and will have nothing to regret, on that score.

A lady strives to control her emotions, and in time succeeds, so that she does not cause others unhappiness. Emerson says: "A gentleman makes no noise; a lady is serene." She does not reprove servants or children in the presence of others.

Neither does she show petulance or ill-temper, if anything goes wrong. A southern lady was entertaining a small party at dinner. As Dinah approached the table bearing a nice, large, brown turkey, one of her wrists gave way letting the end of the platter down and the turkey, of course, went to the floor. Unruffled and serene, madam says, in a sweet voice, "Take it to the kitchen Dinah and bring another instead." The colored waiter returned in a few minutes, and although the guests all knew it was the same "fowl" she brought, they could not but admire the tact of the hostess.

A true lady will never notice a violation of the rules of etiquette in others, or correct a slight inaccuracy of statement, nor smile at the violations of the rules of grammar, which, we are sorry to say, can be heard at almost every social gathering.

ETIQUETTE OF THE STREET.

There is no place where a woman will so surely display her breeding, as in the street, in public conveyances and in traveling generally; and there is no place where her behavior is so entirely at the mercy of critics. The true lady "walks the streets wrapped in a mantle of proper reserve so impenetrable that insult and coarse familiarity shrink away from her, yet, who carries with her a congenial atmosphere which attracts all and puts all at their ease."

In continental Europe, if a woman is a worker, an artist, a student or an author, she can walk the streets unharmed. Otherwise she may not venture out unattended. In America, a well-behaved lady may walk alone, free from molestation, anywhere and everywhere in the day-time, and until a reasonable hour in the evening; however, we would advise ladies not to go out unattended in the evening, for although our men are trained to gentlemanliness, yet there are always idlers and low-bred persons abroad, who are ready to offer insult; besides etiquette requires that a lady shall not be on the street after night-fall unattended by a male escort. However, in small towns, several ladies together may go short distances.

A lady's dress for the street must be inconspicuous. (See chapter on Dress.) She must walk quietly, seeing and hearing nothing she ought not to see and hear, recognize acquaintances with a courteous bow and friends with a word of greeting. "She does not stop to gaze in at shop windows, nor to talk to acquaintances. She is always unobtrusive. She never talks loudly or laughs boisterously, or does anything to attract the attention of the passers-by. She simply goes about her business in her own quiet lady-like way, and by her preoccupation is secure from all the annoyance to which a person of less perfect breeding might be subjected."

In America, a young lady, if she is not very young,

may travel alone, but it is not always safe, and it looks better to have a chaperon or lady companion. If she cannot do this, she can place herself in the care of friends, or at least travel with them.

KEEP STEP.

"In walking together, especially when arm in arm, it is desirable that the two keep step. To do this a compromise may be necessary between the long measured strides of the gentleman and the short, quick steps of the lady. Ladies should be strongly impressed with the advisability of suiting their pace, as far as practicable, with that of their escort. It is easily done."

UP AND DOWN STAIRS.

Where the staircase is narrow, a gentleman precedes a lady up stairs and follows her in coming down. In public halls and buildings, or wherever the width of the stairs permits it, he walks by her side, offering her his right arm.

FORMING ACQUAINTANCES IN PUBLIC.

"A lady" says Mrs. E. B. Duffey; "be she young or old, *never* forms an acquaintance upon the streets or seeks to attract the attention or admiration of persons of the other sex. To do so would render false her claims to ladyhood, if it did not make her liable to far graver charges."

DEMANDING ATTENTIONS.

"A lady never demands attentions and favors from a gentleman, but alway accepts them gratefully and graciously and with expressed thanks."

SOME MORE GENERAL HINTS.

If a gentleman, although a stranger, offer his hand to assist you in leaving a carriage, omnibus, car, etc., or to aid you in crossing where it is wet or muddy, accept his civility, thank him, or bow and pass on.

Never crowd into an already full car, or public conveyance. It is better to wait.

It is better to carry change to pay your fare in these vehicles. It saves time and sometimes confusion.

When a gentleman passes up your fare, gives you his seat, or offers you any little civilities which well-bred gentlemen extend to all women, you will of course thank him, or at least bow. In some exclusive circles, it is claimed that the bow is more courteous than the expressed thanks. I believe most men perfer the spoken word.

A lady never looks back, or makes remarks upon those who pass, especially while they are within hearing. This applies to kind as well as unkind remarks. Neither does she stare at peculiar persons.

"True good-breeding" says one, "is that which prompts one always to refrain from hurting the feel-

ings of another, and the woman who speaks always well, makes good use of her time and is never discontented. Kind, unselfish deeds are often more powerful than money, but both exercise great power for good, when used to promote the best interests of humanity.''

WHO SHALL BOW FIRST.

Strict etiquette requires that a lady meeting a gentleman acquaintance upon the street shall bow first, at least this is so in certain circles in England. The rule was made for introductions given at balls for the purpose of providing ladies with partners and does not extend to introductions given among people of one's own class. Certainly if a gentleman is worthy of your recognition, he ought to have the right to speak, at least simultaneously with yourself.

If the gentleman has been presented to you without your permission, as is sometimes done, unless the circumstances are such as to leave no doubt in his mind of the desirability of the acquaintance on your part, he has no right to bow first.

A gentleman should lift his hat to you when he bows and there may be a word of greeting, as ''Good morning,'' etc., but hand-shaking should be avoided in public.

If a gentleman wishes to speak to you, he will not stop you on the street, but will turn and walk

with you. When he leaves you he should bow, raising his hat of course.

You are not expected to recognize friends on the opposite side of the street. Even if you see them, do not bow.

THE RIGHT ARM OR THE LEFT.

The old style of changing sides whenever a street was crossed, in order to give the lady the inner side, is no longer necessary. The gentleman may take either side, so long as he observes the rule to keep her on the side where she will be protected from the jostling of the crowd, or danger of any kind.

It is not customary for the gentleman to offer his arm in daylight, but in the evening, or whenever or wherever, the lady's safety or convenience dictate it, he should not hesitate to give her his arm.

As in America, we pass to the right, or should *always* do so, a gentleman should offer a lady his right arm. As it is still a disputed point of etiquette which arm a gentleman should offer, and as Mrs. H. O. Ward in her *Sensible Etiquette*, states the case pretty clearly, we quote from her:

"A gentleman offers his right arm in conducting ladies, whether on the street or in the house. By so doing the right hand of the lady is left free to hold her parasol, or if in the house, to use her fan attached to her chatelaine, and to guard her train

from being stepped upon. Some writers decree that the right arm is to be offered on one occasion and the left arm on others. This is absurd, as no man could remember the distinctions with our mode of life. Both common sense and gallantry assign the lady's place where it is for her greatest convenience, on his right. A lady gives the seat of honor at table on her right, retaining the right-hand seat in her carriage and opera box, excepting where she yields it to a lady older than herself. The rule that a lady must always have the wall, either on the street or ascending staircases, should not be regarded. It was made for walking in streets where there are no sidewalks or very narrow ones (as still seen in some foreign cities) to protect the lady from the passing vehicles and animals. In America a gentleman should, as a rule, keep on the left of a lady in order to guard her from the jostling of passers-by. He should pay no regard to the wall. It is for the protection of ladies in this way that the rule is so universally followed of giving the right arm."

CONSIDERATION FOR GENTLEMEN.

A gentleman always offers to see a lady to her carriage—if she is visiting at his house—but if it is stormy weather a considerate lady will request him not to come outside, as her servant can assist her. If he insists upon accompanying her, she will at

least ask him not to stand uncovered while seeing her in her carriage.

There are other places and occasions when it is only a kindess in a lady to ask a gentleman, especially an elderly one, to resume his hat when he has removed it in speaking to or assisting her. In our rigorous climate many men take cold if they bear the head in cold or exposed places.

Last winter a story went the rounds of the newspapers to the effect that a certain military gentleman who died of pneumonia lost his life by waiting in a cold hall for two young ladies whom he escorted to an evening reception.

It would be boorish in a man not to remove his hat when in the presence of ladies, or to seem to think of his own personal comforts when ladies are to be looked after, but men are entitled to some consideration, and only a rude or selfish woman will allow them to suffer on her account if she can avoid it.

Neither will a considerate woman spoil her husband, son or brother by picking up her fan herself if she happens to drop it, or by doing any of the little things for herself which it is a man's duty as well as privilege to do. Where he is thus properly trained at home these little civilities become a second nature to him, and the ease and grace with which he carries himself will save him many an otherwise rough place on life's highway.

DON'T

frown at your mother—or for that matter don't frown at all.

Don't wear tight shoes nor tight gloves; nor tight corsets, if you wear corsets. I would not wear them; if I did I would not have stiff steels or whalebones in them. If your dressmaker is an artist she will make your dresses fit you without stays.

If you are poor, don't ape the rich—in anything but good manners. Have the courage to be yourself. Be a real lady and live within your means. If your friends can afford to have brilliant weddings, and you cannot, they will respect you much more if you are married quietly at home in a plain gown, than if you mortgage your piano for money to make a show. This has been done.

It is not the "best society," that will "snub" you if your family has met with reverses of fortune, or because you are poor or because you work, if you are otherwise worthy of the recognition of good society. We have no privileged class in America. Everybody works and only shoddy people are ashamed of it.

He who has a separate code of manners for those who are, for any reason, inferior in station, shows a lack of true refinement and good-breeding and proclaims himself as but lately come up to where he now is, or thinks he is.

The doctors of divinity, law and medicine are as surely wage-earners as are the shop girls and cabmen. Each in his place should dignify his work and extend his usefulnes beyond the mere business of money-getting. Let him remember that

"Who sweeps a room as by thy law,
Makes that, and the action fine"

Each in his place must render good service but he must besides have gentle manners. Nothing so surely wins success as fine manners. Let the woman who works remember this.

The dignity of labor is recognized by the best people. We quote the following as expressing our ideas upon the subject.

"If the foundation of our republic, is self-government, its corner-stone is labor. If it draws its breath of life from character, what breath but corrupting miasma could it draw from those stagnant characters which are too torpid for the infusion of progressive ideas?"

Work elevates, idleness degrades. "They who study peculiarities of life in different sections of our republic are invariably struck with the superiority of that society in which the majority maintain right views with regard to the education and development of their children, and in reference to instilling correct views as to the 'dignity of labor.'"

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

"From the moment a woman supports herself, or those she loves, by her work, she ought to ascend in the social as she does in the moral scale. She is not to be pitied or patronized, but to be respected for her spirit of independence. Women of wealth who in their early life have been teachers, sometimes seem anxious to conceal a fact which they ought to recall with pride. * * * If the intellect of woman is cultivated, if she has any special gift, she will seek work, for she finds the keenest pleasure in the exercise of her talent, and a just pride in compelling the public to recognize it. * * The Queen of England herself writes books, and receives her copyright as much as any poor author. To work then, and to work for pay is no disgrace.

* * * I would say to every young woman, work; and if you cannot work with your brain (and genius, even talent, is given to few), work with your hands, bravely, openly, keeping your self-respect and your independence. Work was never meant to be a curse or a shame; it is the surest element of growth and happiness.

"With woman rests especially the power to right her own sex as to this absurd prejudice, by working herself when gifted with great powers, and recognizing with real sympathy the work, however humble, of other women. * * * No woman is free from responsibility toward her own sex. All are to bear one another's burdens and to share one

another's sorrows. This is the true sisterhood of woman. However widely apart in station, they react upon each other for good or for evil. It is time that all false, arbitrary distinctions should cease. The ranks of workers are swelling too rapidly— 'including many well-born and delicately nurtured'—and the time must come when the position of a woman will depend only on the dignity of her life, and the cultivation of her mind."—Mrs. H. M. Field.

Speaking of a lady of wealth, one society woman said to another, "Mrs.——speaks of having been librarian of the Public Library of T——and is not at all ashamed of it." "Well, why should she be ashamed of it?" asked lady number two. "Oh," aswered number one, "some ladies would be, that's all." "I think you are mistaken. Some would-be ladies probably would be ashamed of having worked, but no real lady would."

"We may envy the man who enjoys and rests, but the smile of Heaven settles rather on the front of him who labors and aspires."

Don't despise the little things of life. The little deeds of kindness, the little civilities, the little duties, all go to the making up of the whole. The universe is made of atoms.

Don't use the fan too vigorously at church or concert or theatre, lest you disturb your neighbor. I myself have had an eloquent sentence or a beau-

tiful thought of the minister chased to the North Pole by the swish of a neighbor's squeaking fan.

Don't nudge your neighbor, or take hold of her arm to attract her attention. Don't touch her at all. She has eyes and ears as well as you have.

Never comment upon a play or an opera while it is in progress; nor upon a lecture or sermon.

Don't chew gum. That sentence looks bad in a book, as there ought to be no occasion for saying it, but, alas, young women in "good society," chew gum. Our school girls chew gum, and our school boys smoke cigarettes. Mothers, mothers! where are you, and what are you thinking about, to allow these dangerous, filthy, criminal practices? Yes, criminal; it is a crime against the moral and physical child, especially the smoking. The child is father of the man, and what sort of men do you expect to bring up and let loose upon society? The use of tobacco creates an unnatural appetite, and when the boy grows to so-called manhood, his appetite will demand something stronger, something swifter in its effects. Herrick says:

> "Against diseases here the strongest fence,
> Is the defensive virtue abstinence."

Then keep the diseases incident to the tobacco habit and other unnatural habits, away from your boys by enforcing abstinence in their childhood.

Young ladies may and should be a help to brothers. Women, in their various relations, are the

saviors of the world. Their sympathy, tenderness, heroic unselfishness, their silent influence, keep men in the path of duty, when all else fails.

Emerson says you draw out the best from a person by treating him to your best behavior.

We have several times spoken of the duty of one receiving an invitation to an entertainment, to answer immediately either with an acceptance or "regret." Some recent occurrences make it seem necessary to repeat this injunction, "Always acknowledge an invitation." It is unkind, it is rude not to do so.

THE CONVERSATION OF YOUNG WOMEN.

A lady says of the conversation of women in society, that it resembles the straw used in packing china; it is nothing, yet without it everything would be broken.

"Women," says Hannah More, "too little live or converse up to the standard of their understandings; and however we have deprecated affectation or pedantry, let it be remembered, that both in reading and conversing, the understanding gains more by stretching than stooping. * * The mind by always applying itself to objects below its level, contracts its dimensions, * * and lowers itself to the level of the object about which it is conversant."

A disinterested listener to the conversation of the

average young lady would not be impressed with the idea that she had been "stretching" very much after high models.

We have occasionally been that sort of listener and discovered that the principal parts of the small talk—it could not be dignified by the name of conversation,—were adjectives, expletives, exaggerations and flattery. The following are some of the expressions used:

"I am a thousand times obliged to you." "I am *ever* so much obliged." "You place me under everlasting obligations." "Oh, isn't Nell's dress just lovely enough to eat!" "Mercy! what a dowdy Miss Smith is." "He's awfully jolly." "Minnie you look *just* too beautiful for anything." "I thought I'd die." "So did I; I just collapsed."

"Wasn't it perfectly *awful?*" "Perfectly terrible; I never heard of such a thing in all my life."

The "talk" is sometimes interspersed with a little "vacation French," as the school girls call it. "Emma *pourquoi* are you going?" "Oh, you *savey*."

Now girls, let me say to you that you make a great mistake, when you indulge in these meaningless expressions; you know better and can do better, for I have heard you talk sense, but these careless, exaggerated sentences and sounds grow upon you, and you finally lose a respectable standard of expression; you have no style at all, and

when you reach that age and place where such trifling will not answer at all, what will you do? Stop it now before the habit fastens itself upon you.

I may be allowed to illustrate the force of habit by a little anecdote. A family in a little city became suddenly possessed of great wealth. There were two daughters, one of whom was married. The young people started out to travel, and the mother kept the friends informed of their "Lovely Alsatian trip," meaning Alaskan, and their European travels —having no knowledge of geography—she "mixed" wonderfully. At a large party she astonished the table by saying: "They're in Paris now, but they're goin' to leave there soon and go to France." Being ignorant and addicted to slang, it was very trying for poor Mrs. Suddenrich to express herself in respectable language. At the same dinner-party in answer to a remark addressed to her, she answered "you bet it is." She blushed, being conscious of her vulgarity, but alas, the habit; all her wealth could not overcome it.

If young ladies know a little or a good deal of any foreign language, they should not use it in a mixed company, unless those within hearing are all acquainted with the same language.

It is a good plan for several young ladies, or the members of a family, to read some good book aloud and each one criticise it and discuss it, from several

"standpoints;" such as the matter, the style, the expression, etc. (*See* further the Chapter on Conversation of Society.)

IT IS DUTY.

If you are requested to sing or play, (taking it for granted that you can sing and play,) do so at once; don't wait for a second invitation. Stop at the end of the first piece unless the hostess requests you to play a second.

An invitation to sing, or to exercise any talent should be given, or at least seconded by the hostess.

If games or plays are introduced for the diversion of guests, don't refuse to join them, unless there is some very good reason why you should be excused.

"The very essence of good manners is self-possession, and self-possession is another name for self-forgetfulness. That is to say, one must be so innately sure of not offending against the recognized laws of society, that one needs not even to recall them, and thus is able to give that quick and sympathetic attention to what is passing which makes the difference between an agreeable man or woman and one who is not so."

"All young men and women should be held amenable to the obligations of social decorum; and in case of neglect or disobedience, nothing less than genius, and that not without a thorough sifting of the claim, should be received in extenuation. It is

not to be inferred that great endowments of intellect are necessarily or even commonly associated with a deficiency of social qualities. Shakespeare, Bacon, Newton, Franklin and Scott were men of society. All, indeed, were public personages, and called upon to fulfill duties which any false modesty would have rendered impracticable."—Bazar Book of Decorum.

CHAPTER XXX.

TO YOUNG MEN.

ONE has said that most of the rules of society are prohibitory. I think he is mistaken. A young man wishes oftener to know what to do, than what not to do. At the same time as we have told him in the several chapters of this book what to do in some cases, we will in this chapter ask him not to do certain things that some young men are guilty of doing, and shall also request him to do certain other things which he ought to do, and the doing of which will make him a rich man and a gentleman. It will make him rich in self-respect, which is the foundation of character. If he is true to himself he "cannot then be false to any man," or woman.

There are four things which everybody desires to have—love, fame, wealth and power. There is no reason why any young man with ordinary intelligence, the right sort of education,—which includes good manners and a well-built character—and a desire "to be somebody," cannot succeed in acquiring all of these except the second, and he can afford to do without that. However, there is no law against his reaching even fame if he can.

Cities are the centers of civilization, but much of the brawn and brain that helps make them so, is drawn from the country.

Many of our young men have been educated in the country and know nothing of the ways of city life, and how are they to learn them? By the most mortifying experiences? That is the way the majority of them do learn. A few have had proper home-training, and a few others have friends who take a kindly interest in them, and thus help them, but the majority of young men on coming into the city, flounder along awkwardly, committing blunders and unintentional rudenesses, very frequently keeping themselves out of good positions by bad manners.

Manners make the man, and you are judged by your manners more than anything else, especially among strangers. If "the without is always as the within," men have no other way of estimating the character of one with whom they are unacquainted.

If you are made to suffer from ignorance of the etiquette of social and business life in the city, don't bewail your fate and mentally abuse your parents for not bringing you up in a better way, but go to work upon yourself and polish up the rough exterior. Re-make yourself, but never worship the maker; it is only your duty. Learn the ways and manners of good people, and the best way to begin, is to get

some good book on etiquette and learn and practice its rules.

I know there is a prejudice with some people against studying etiquette. Why? I don't know unless it is a false pride that would have those about them believe they have always been accustomed to good society. Then there is another class of persons who pretend to despise all rules of behavior—live above them (it is always below them,) as they will tell you, and they boldly assert that polite people are hypocrites. I have in mind now, a prominent man—of national reputation in business circles—who when a school teacher a few years ago, was accused by enemies of "actually having a book of etiquette in his library." A fire at his residence consumed the library which was valuable, and the aforesaid enemies ironically "hoped the precious book of manners was saved."

Let me tell you, young gentlemen, there is no book in the world that will be so great a help to you if you practice its teachings, as a good work on manners, unless it is the dictionary. I advise you to supply yourself with one and study it. Keep it for reference the same as you do the dictionary. And here I want to give you a little advice about

BOOKS AND READING

which if followed will greatly benefit you. Let me first say, parenthetically, that this chapter is written

in the first person in order that I may come nearer to my readers. I have an especially tender affection for young people, boys and girls, young men and young women and every word to them is dictated by a sincere desire to help them. There are very few really bad young people, but alas, how bad the manners of a large majority of them, and bad manners lead to bad character. I believe character is formed as well as expressed by manners.

Many of you begin at an early age, the vicious habit of smoking cigarettes or cigars and reading trashy novels. Now throw these away, or rather don't buy them, count out of each week's wages or salary the amount you would have spent in this way, put it in a savings-bank, and as it accumulates buy the following books.

As it will cost the least and you need it every day, get first the book on manners. You can find a good one—be sure to get a late edition—for from a dollar and a half to two dollars and a half.

Next get Webster's Unabridged Dictionary, latest edition, which will cost you about ten dollars. If you cannot keep it where you work, or if your work is such that you need not use it there, keep it in your room and study it at night. If anything comes up during the day either in conversation or in the newspapers that you do not understand, jot it down in a little "common-place book," which you should always carry in your pocket, and look

it up in the evening or when "off duty." Don't think that a dictionary is only for the pronunciation and ordinary meaning of words. It is a small library in itself and you must *study* it to find what it contains. Spend at least a week upon the prefaces, memoir of Mr. Webster, history of the English language, orthography, etc. Every time you hear or read anything upon which you want further information, and wish you had time to go to the library in search of it, look first in the dictionary and oftener than otherwise you will find, if not just what you seek, at least a clew to where it may be found.

Speaking of reading the memoir of Mr. Webster, brings to mind a prominent member of a debating society, who startled us by the astonishing revelation that "the great orator and statesman, Mr. Webster, had left no permanent record of his great speeches. True he gave us a great many little, short stories in his big book called The Dictionary," etc. He evidently had not studied the book as a lady of my acquaintance has done. She was compelled to leave school at a very early age on account of ill health, but she was determined to be educated anyhow, so she studied an English Dictionary—Webster's—and Shakespeare. She is intelligent, alert and in society seems well educated and is, in some directions. She has the advantage too, of refined manners.

When you have paid for your dictionary, let the next savings buy for you Dr. Thomas' Pronouncing Biographical Dictionary, which will cost you about eight dollars. Very good copies of any of these volumes can be had at second hand, at a much lower price.

Next get a good edition of Shakespeare—the Avon is good— and Brewer's Readers' Hand-book.

As a supplement to your "study of the English language, you might add the little books of Alfred Ayres (pseudonym for Dr. T. E. Osman), viz: Ayres' Cobbett's Grammar without a Master. Ayres' Orthoepist, Ayres' Verbalist, and Mathews Words; Their Use and Abuse.

Of course every young man has a Bible. You may wonder why I did not put it at the head of the list. Because you don't read it much; you don't know how to read it—very few of us do. Every sentence of it contains an underlying spiritual meaning too deep for our comprehension, until we have learned to read it spiritually. No directions can be given in a work of this kind for learning to read the Bible.

To recapitulate, every young man should have in his library:

A copy of the Bible.

A Book of Etiquette.

Webster's Unabridged Dictionary.

Lippincott's Thomas' Biographical Dictionary.

Brewer's Readers' Hand-book.

Shakespeare—Avonedition.

These will cost you about twenty dollars—the price of a few months' smoking. It will be well to add other books as you can. If you cannot have all of the above, be sure to start with the first three.

Now as to reading novels; the number you read will depend upon the spare time you have and your access to libraries. The kind you read will depend somewhat upon your own taste, but more upon your own knowledge or lack of knowledge of what you ought to read or rather what novels are best to read.

A mother who understands the influence of books will read every book her son reads before it is put into his hands, until he is at least twelve or fourteen years old. But alas, how few do this. In many families the dreadful playing-cards and the wicked novel are never allowed to come into the house and the dutiful son steals out to the straw-stack to play his little game with other dutiful sons, or crouches upon the curb-stone under the street lamp to read the filthy trash he has managed to get hold of somehow, and the poor mother wonders why her dear child whom she has loved so tenderly, should go astray from the paths of virtue.

If your reading has been guided in your younger years by mother or teacher or by good taste upon

your own part, you can select your own novels; if you have had none of these advantages, it will be well to seek the advice of some morally pure man or some intelligent, good woman, either of whom will gladly assist you. Of course your more solid reading will be guided by your business, inclination, future prospects, etc.

There are so many good books on most subjects in which a young man is, or should be interested that it would take too much space to give lists here; however, for the sake of cultivating correct style, it would be well to read such authors as Macaulay, Sidney Smith, Jeremy Taylor, Cobbet, Walton, Hugh Miller, Milton, Shakespeare, Benjamin Franklin, Irving, Emerson, Motley, Hawthorne, E. P. Whipple and many others, both English and American.

DRESS AND PERSONAL HABITS.

The degree of civilization attained by any country, is said to be indicated by the number of its public baths. You may not have access to a public bath and might not care to avail yourself of its privileges if you had, but there are plenty of private baths and if there were none, you could still show your civilization by taking a sponge bath or any kind, only so you are cleanly in all details.

Soiled linen is slovenly, and to wear it is not economy. Be not untidy in anything. "Neatness

is one of the most important of the minor morals."

The dress of a man, as well as that of a woman, indicates character, and refinement of character is said never to be found with vulgarity of dress. Lord Chesterfield urged upon his son a due attention to dress and said, "A man of sense, dresses as well and in the same manner as the people of sense and fashion of the place where he is. If he dresses better, as he thinks—that is, more than they—he is a fop; if he dresses worse, he is unpardonably negligent; but of the two, I would rather have a young fellow too much than too little dressed; the excess on that side will wear off with a little age and reflection; but *if he is negligent at twenty, he will be a sloven at forty.*" "Dress yourself fine where others are fine, and plain where others are plain; but take care always that your clothes are well made and fit you, for otherwise they will give you a very awkward air. When you are once well dressed for the day, think no more of it afterward, and, without any stiffness for fear of discomposing that dress, let all your motions be as easy and natural as if you had no clothes on at all."

MORNING DRESS.

At breakfasts, luncheons, weddings, receptions of all kinds, matinees, visits of ceremony, and, indeed, to anything that occurs in the day time, a gentleman must wear a morning costume, no matter how

grand the toilettes of the ladies. Fashion and etiquette demand it. A dark or black frock coat with vest of the same, and lighter trousers, cut according to the prevailing style, are in the best form for all daylight social affairs. In the country, knickerbockers are fashionable day suits, and a gentleman, if he rides or walks, may pay visits to familiar acquaintances in such attire, but if he drives or is visiting elderly persons or strangers, this dress is too unceremonious.

EVENING DRESS.

Evening dress for gentlemen—full dress—is the same, whatever the nature of the evening's entertainment. A gentleman dresses for dinner (at six or seven o'clock), and is then prepared alike for calls, opera or ball. The evening costume is black, the coat "swallow-tail," waistcoat cut low, the cravat white, thin patent leather boots and gloves of some pale tint—white gloves are no longer worn.

Sunday evenings, morning dress is worn. No one goes to church in evening dress, and no one is expected to appear in it at home or away from home on that day. In some circles evening dress is considered an affectation, and it is well in small towns to do as others do.

Low cut waistcoats are not worn with frock coats, or with any but dress coats.

White neckties are worn only with evening dress.

At other times the use of them is confined to butlers and waiters, together with suits of shining black cloth. The Paris Figaro, several years since, told a story of the confounding of the master with the man on account of their dress. "The other day a gentleman in this equivocal suit presented himself with a package under his arm, at the door of the celebrated *modiste*, Madame W——. The porter, taking him, by the cut of his coat, for one of his own set, showed him up by the servants' staircase. He took the way indicated, and after handing to the madame a diamond head-dress to be altered, said, 'My wife being unable to come, I have brought it myself. Pray do it as soon as possible, and don't disappoint her.' As he was leaving, he added, 'I must congratulate you, madame, upon the excellent arrangement of your establishment,' and explained how he had been shown up by the kitchen way. The *modiste* was in a terrible rage at her porter, for the servant, as he had supposed, was no less a personage than the great Monsieur Rouker, the prime minister of imperial France, who had undertaken, when in full dress for dinner, a commission for his wife."

Worsted or cotton gloves are not permissible anywhere, nor under any circumstances. Ungloved hands are preferable.

Straw and felt hats are not worn with frock-coats.

A white necktie should not be worn with a frock-coat.

JEWELRY.

It is considered bad form for men to wear much jewelry. One plain handsome ring, studs and sleeve-links and watch-chain are more "aristocratic," than much ornament.

GLOVES.

Gloves are worn in the street, at a ball, at the opera or theatre, at receptions, at church, when making a call, driving or riding, but not at a dinner.

THE DRESS-COAT.

"Confusion has prevailed in the minds of some American men as to the occasions when a dress-coat is to be worn. A man never puts on his dress-coat before his seven o'clock dinner; if, however, there is to be a ceremonious occasion in daylight, where full dress is desired, the shutters should be closed and the gas lighted. A gentleman in dress-coat and white necktie, feels as uncomfortable in the daylight, as would a lady in low neck and short sleeves. Morning dress and evening dress for men, varies as decidedly as it does for women."

Frenchmen are married in dress-coats at morning weddings, Englishmen in frock-coats.

A dress-coat at a morning or afternoon reception,

on any one but a waiter, is as much out of place as a frock coat would be at a large dinner-party.

Evening dress for gentlemen is the same the world over.

THE BATH, ETC.

I have spoken of the bath; let me add (though it is probably unnecessary) that the use of flesh-brush, and the care of the teeth, nails and hair are quite as essential to health and a good appearance as are tidiness and suitableness in the dress.

LONG HAIR AND NAILS.

Long nails and long hair are an abomination to refined society. Only artists and authors with Bohemian tendencies, who indulge in colored cravats, showy shirt fronts, huge studs, etc., are expected to make themselves conspicuous by wearing them.

DRESSING GOWN AND SLIPPERS.

Never wear dressing-gown and slippers anywhere out of your bed room. To appear at the table or in any company in this garb is vulgar.

Never sit at table or appear in company in your shirt sleeves. The lady who presides at table should insist upon refined manners every day and under all circumstances. What if you are in a hurry. Curb your impatience. Never be in a hurry.

THE HAT.

The hat should not be worn in a private office, any more than in a drawing room. Wear your hat squarely upon the head, not pushed back or "tilted" over the eye.

HOW TO WALK.

"Don't walk with a slouching, slovenly gait. Walk erectly and firmly, not stiffly; walk with ease, but still with dignity. Don't bend out the knees, nor walk in-toed, nor drag your feet along; walk in a large, easy, simple manner, without affectation but not negligently."

It does not look well to carry your hands in your pockets, nor put your thumbs into the arm holes of your waistcoat.

THE TOOTHPICK

is intended to be used only in case of necessity at table and then only for a moment, and should not be carried around between the lips or teeth.

TOBACCO.

Why do you chew tobacco, or smoke cigars, or worse still, a pipe? Because others do? If others take poison, is that any good reason why you should? It is injurious to health, discolors the teeth, taints the breath, gives the clothing a disagreeable odor and is a filthy and ungentlemanly habit. If any of you who read this are trying to

give up the habit and find it difficult to break away from it, I think I can suggest a remedy. I would advise you to go to a certain western city (which I will indicate to you privately, if you are in earnest) and promenade with your mother or sister, or somebody else's sister, upon a certain respectable street, where for nearly a whole block, the ladies will have to lift their skirts to keep them out of the puddles of the vile stuff expectorated there by tobacco chewers who perch along the railings and stand around obstructing the sidewalk. The ladies will also need overshoes to protect their boots. Life is made a burden to all respectable people who are obliged to pass that way (there are respectable shops and offices, including a branch post-office, all along the route). And all this is done by creatures *which* women are taught to love, honor and obey, and in a state which has the least percentage of illiteracy of any state in the Union. The next crusade against any particular immorality, ought to be made against the use of tobacco.

Of course they are not gentlemen, who thus befoul this sidewalk, but every one of them is some poor mother's son; and the spectacle of their degredation ought to so stir the self-respect of any gentleman as to enable him to drop the tobacco habit at once. The better way is never to begin it, "For what a man soweth, that shall he reap."

From an act you reap a custom ; from a custom a habit, and from habit you reap character.

LAUGHING.

If there is anything to laugh at, laugh heartily and "sympathetically," but not boisterously. Don't make a contortionist of yourself in expressing merriment and don't smile or "grin" without provocation. The man who grins or keeps his lips apart, or his mouth habitually open, is marked by physiognomists as "simple." One puts it tersely thus, "Shut your mouth." Breathe through the nostrils and not through the mouth, especially when sleeping, is the advice of physicians. "Keep the mouth closed except when you open it for a purpose. An open mouth effects the teeth and the health."

UNEASINESS.

Never be fidgety. No matter how time may drag to you, do not let this be apparent to others by any visible sign of uneasiness. Don't stroke your whiskers, or twist your moustache, or adjust your hair. Keep yourself quiet and composed. Emerson says, "Coolness and absence of heat and haste indicate fine qualities. A gentleman makes no noise; a lady is serene." And also, "Defect in manners is usually the defect of fine perceptions."

FAMILIARITY.

Never be over-familiar yourself, nor submit to familiarity from others. Never address a lady by her Christian name, unless she be a very young lady with whose family you are on terms of intimacy. Never strike your friend on the back and "hail him Tom or Jack." Give no physical manifestations of your pleasure. (*See also* this subject in the chapter "The Conversation of Society.")

INTRUDING ON PRIVACY.

Never enter a private apartment without knocking. Respect the privacy of your friends however intimate you may be with them. Let this include letters, desks, trunks, all their belongings. Never read a written paper which may be lying upon the desk of another. It is not only unrefined and low-bred, but is positively dishonest. Of course no gentleman ever looks over the shoulder of another who is reading or writing, or questions children or servants upon affairs which are none of his business.

SUPERIORS AND INFERIORS.

"Don't be servile toward superiors, nor arrogant toward inferiors. Maintain your dignity and self-respect in one case, and exhibit a regard for the feelings of people, whatever their station may be, in the other."

"The man who neglects his equals for the pur-

pose of courting his superiors, still more who confesses or asserts his inferiority when associating with them, and who submits to rebuffs and indignities for the sake of being thought their associate, above all, who condones in them vices which he would not brook in an equal, is justly liable to the charge (of toadyism) which, however, only asserts the exaggeration of a tendency affecting almost all his censors."

WINE-DRINKING.

If you drink wine or spirits, let it be at dinner and don't drink too much then. If invited to a dinner where wine is served and you do not wish it, you have a perfect right to decline; but do it quietly and courteously, without remarks as to the injurious effects, etc. It *is* injurious to health and to morals and we wish it were not used by anybody; but when you accept a proffered hospitality, you have no right to deliver a temperance or any other lecture, or find fault with anything offered for your entertainment.

WHISTLING.

"Censor" in his little book "Don't", says: "Don't whistle in the street, in public vehicles, at public assemblies, or anywhere where it may annoy. Mem.: Don't whistle at all." I object to the last sentence. Much of life's pleasure would be taken from very young men if they couldn't whistle.

You *may* whistle when you are in the country, or anywhere else if no one is disturbed by it, that is if you are alone. Of course you would not whistle in the presence of others.

IN THE DRAWING-ROOM.

The laws of society are framed by the unanimous consent of men and in all essentials they differ very little all over the world; yet in minor points of etiquette what is proper in one country may be considered vulgar in another. The golden rule is one of the fundamental principles of society. One of the objects of social laws and customs is harmony of action.

The arbitrary rules which society imposes upon its members and which continually restrict them in their actions, in telling them how they must eat and drink, and dress, and walk, and talk, etc., all tend to one end, the preservation of harmony, and the prevention of one person's usurping the rights of another or intruding upon his province.

High moral character, a polished education, a perfect command of temper, delicate feeling, good habits and a good bearing are the indispensible requisites of good society. These constitute good breeding and produce good manners. A good definition of good society is the meeting on a footing of equality, and for the purpose of mutual entertainment. of men or women, or of men and

women together, of good character, good education and good breeding.

Good breeding is the same in the country as in the city, but customs vary in different sections, and what was proper for you to do in the country, may be considered improper in the city, so you will have to change your customs to suit your surroundings. This is very easy for a "natural gentleman," or one of high breeding to do. Thackery's "Finding a Gentleman," will be a good introduction to our instructions for your deportment in the drawing-room.

"Indeed, you may dress two men alike and when they are sent into promiscuous company, one will sit down as a gentleman and the other as something else. Yet neither may commit a positive breach of manners or do anything exceptionally brilliant in the way of politeness. They are judged upon the principle that a straw suffices to show which way the wind blows. The angles at which they hold their arms, the manner in which they shake hands, the way in which they walk and stand, the method which they adopt of using their pocket handkerchiefs, and other little things, all tend to form the judgment which is passed upon them. At the same time, it is doubtful whether the judges, unless they are of a strongly analytical turn of mind, note in detail the signs upon which the verdicts are formed; the sign, so to

speak, being more palpable to the instinct than the understanding. The signs that we have indicated are, of course, supplemented by others. When men talk, they are bound to show, to a greater or less extent, the stuff of which they are made. Thus, after the two persons in question have relieved themselves of their sentiments, and have joked for a certain time, the grounds upon which they are judged become somewhat clearer than they were at first."

While a gentle manner is natural to a few fortunate souls, all may acquire it to some extent by discipline.

I have told you in the several chapters of this book what is etiquette for gentlemen under various circumstances and in different places, and will, therefore, add but little for the drawing-room.

Cultivate a habit of ease and grace by constant association with people of refined manners. "Awkwardness," says Lord Chesterfield, "can proceed but from two causes; either from not having kept good company, or from not having attended to it." "When an awkward fellow first comes into a room, it is highly probable that his sword gets between his legs and throws him down, or makes him stumble, at least. When he has recovered this accident, he goes and places himself in the very place, of the whole room, where he should not. There he soon lets his hat fall down and in taking it up

again, throws down his cane; in recovering his cane, his hat falls a second time, so that he is a quarter of an hour before he is in order again." "His hands are troublesome to him when he has not something in them and he does not know where to put them, but they are in perpetual motion between his bosom and his breeches. He does not wear his clothes, and, in short, does nothing like other people."

As has been mentioned in the chapter on Visiting and Cards, a gentleman should leave his overcoat and overshoes in the hall, when calling. Carry your hat, cane and gloves in your hand. If for any reason you desire to be relieved of them, put them on the floor beside you. If, however, you are making an informal call in the evening, upon intimate friends, you may leave your hat and cane in the hall. Of course you will never take your umbrella into the drawing-room.

If the hostess offer her hand take it. It is proper to shake hands with other ladies, if they offer to do so, otherwise a bow is sufficient. The older person or the one of higher rank takes the initiative in hand-shaking. Ladies always out-rank gentlemen.

A hostess who understands the usages of good society will not ask to take your hat or cane. She will pay no attention to them.

Take any unoccupied chair without waiting for your hostess to look after you.

You should rise upon the entrance of ladies, but do not offer seats to them unless in your own house, or requested to do so by the hostess, and then do not offer your own chair if there are others available.

You should rise when the ladies with whom you are talking rise to take their leave.

Choose a moment when there is a lull in the conversation, for taking leave of the hostess, letting one bow include the others in the room.

On entering a drawing-room, "don't be in a precipitate hurry to get into a chair. It is just as graceful, as easy and as proper to stand, and it is easier to converse when in that attitude."

Says the author of the "Bazar Book of Decorum:" "In society, ordinarily termed good, it is not customary to sit upon more than one chair at a time. * * Sprawling of all kinds is avoided by well-bred people, who shun excessive ease as much as excessive formality. It may not be amiss to remind the heedless and the young that, on entering the room of the house of a stranger or that of a visiting acquaintance, it is not becoming to throw themselves at once on the sofa and stretch out their legs, or into the Voltaire or easy-chair, and sink into its luxurious depths. The common seat will be selected by the considerate, and all the exceptional provisions for extra ease and comfort

left untouched until the invitation to enjoy them is given."

ATTITUDES.

Of course a gentleman will never loll, lounge, sit with his legs crossed, fidget, yawn, bite the nails, twirl the watch-chain, or sit with the chair resting on its hind legs.

He will not gnaw the head of his cane, nor trace the figures in the carpet with the end of it.

He will not stare at the furnishings of the room, nor the people present.

He will not read in company. He may, however, look over a book of engravings.

He must not be self-conscious. The simpler and more easy and unconstrained his manners, the more he will impress those about him with his good breeding.

He will be cordial, but not familiar, remembering that it is better not to be "too much acquainted."

MOODS.

He will not carry his moods into company. He will look pleasantly and speak kindly to those about him. He never sulks.

He will not afflict his hearers with an account of his aches and pains, or his mental worries, or financial affairs. We do not meet in society to groan

over afflictions, but to try to forget them and to help others forget theirs.

TALKING.

A gentleman does not talk to any one person across another, or whisper in company. If what he desires to say can not be spoken aloud, he reserves it for a more suitable occasion.

He does not call attention to himself by loud talking or laughing; and does not monopolize the conversation.

He never talks about himself or his affairs. He understands that to be agreeable, he must talk about what interests his hearers and not what interests him. At the same time he will not be patronizing in his manner.

He does not talk to one person of the company about matters, which solely concern that person and himself, or which they alone understand.

He does not talk about people that are unknown to those present.

He does not refer to any scandals or ugly rumors that may be current.

Neither does he discuss equivocal people, or broach topics of questionable propriety.

He is not witty at the expense of others.

He ridicules no one, present or absent.

He does not allow his conversation or talk to disturb the harmony of the company.

If asked his opinion upon any subject, he states it modestly, without argument, unless requested to give his reasons "for the faith that is in him," which he gives with quiet dignity, expressing no anxiety to have others believe as he does.

He does not boast of the superior advantages he may have had.

He does not seem to notice the deformity or peculiarity of another.

Among the many things which a gentleman does not, or should not do, the author of "Don't," has pointed out so well the following (among many others) that I copy them in his own language.

"Don't dwell on the beauty of women not present; on the splendor of other people's houses; on the success of other people's entertainments; on the superiority of anybody. Excessive praise of people or things elsewhere implies discontent with people or things present.

"Don't fail to exercise tact. If you have not tact, you at least can think first about others and next about yourself, and this will go a good way toward it.

"Don't introduce religious or political topics. Discussions on these subjects are very apt to cause irritation, and hence it is best to avoid them.

"Don't give a false coloring to your statements. Truthfulness is largely a matter of habit. Where very few people would deceive or lie maliciously,

many become wholly untrustworthy on account of their habit of exaggeration and false coloring.

"Don't interrupt. To cut one short in the middle of his story is unpardonable.

"Don't contradict. Difference of opinion is no cause of offense, but downright contradiction is a violation of one of the canons of good society.

"Don't be disputatious. An argument which goes rapidly from one to another may be tolerated; but when two people in company fall into a heated dispute, to the exclusion of all other topics, the hostess should arbitrarily interfere and banish the theme.

"Don't be long-winded. When you have a story to tell, do not go into every detail and branch off at every word—be direct, compact, clear and get to the point as soon as you can.

"Don't cling to one subject; don't talk about matters that people generally are not interested in; don't in short, be a bore.

"Don't repeat old jokes nor tell time-worn stories. Don't make obvious puns. An occasional pun, if a good one, is a good thing; but a ceaseless flow of puns is simply maddening.

"Don't repeat anecdotes, good or bad. A very good thing becomes foolishness to the ears of the listener after hearing it several times.

"Don't respond to remarks made to you, with mere monosyllables. This is chilling, if not fairly insulting. Have something to say, and say it.

"Don't appear listless and indifferent, or exhibit impatience when others are talking. Listening politely to every one, is a cardinal necessity of good breeding.

"Don't be conceited. Don't dilate on your own acquirements or achievements; don't expatiate on what you have done or are going to do, or on your superior talents in anything.

"Don't always make yourself the hero of your own stories.

"Don't show a disposition to find fault or depreciate. Indiscriminate praise is nauseating; but, on the other hand, indiscriminate condemnation is irritating. A man of the world should have good appreciation and good depreciation—that is, a keen sense of the merits of a thing, and an equally keen sense of its faults.

"Don't be sulky because you imagine yourself neglected. Think only of pleasing; and try to please. You will end by being pleased.

"Don't show repugnance even to a bore. A supreme test of politeness is submission to various social inflictions without a wince.

"Don't, when at the card-table, moisten your thumb and fingers at your lips in order to facilitate the dealing of the cards. This common habit is very vulgar. The aristocratic circles of a European court were much horrified a few years ago by the practice of this trick by the American embassador.

"Don't show ill-temper, if the game goes against you.

"Don't fail in proper attention to elderly people. Young persons are often scandalously neglectful of the aged, especially if they are deaf or otherwise afflicted. Nothing shows a better heart, or a nicer sense of true politeness, than kindly attention to those advanced in years.

"Don't in company open a book and begin reading to yourself. If you are tired of the company, withdraw; if not, honor it with your attention.

"Don't, in entering or leaving a room with ladies, go before them. They should have precedence always.

"Don't keep looking at your watch, as if you were impatient for the time to pass.

"Don't wear out your welcome by too long a stay; on the other hand, don't break up the company by a premature departure. A little observation and good sense will enable you to detect the right time to say 'good night.'"

PURITY OR IMPURITY OF SPEECH.

In addition to what has been said in the chapter on "The Conversation of Society," I wish to say to young men, if you have not always been accustomed to hearing and speaking good English, your grammar and pronunciation will find you out, unless you heed the advice given you to study grammar

and the writers of the best English. You should also frequent habitually, the company of the refined. Listen attentively to their conversation and when you hear a word pronounced differently, from what you have been accustomed to, look it up in the dictionary as soon as you go home. Seeing it will help to impress the correct pronunciation upon your memory. When you find you have been wrong, change at once, no matter if you are laughed at by those who know no better. You have no more right to mispronounce a word when you know what is correct, than you have to misstate a thing when you know the truth.

A young lady went into the flower-garden one morning as was her wont, and called to her sister who was in the house, "Mary, see this beautiful humming-bird?" "Where?" asked the sister. "There, in a gla*di*olus," (placing the accent on the second syllable.) "Glad-*i*-olus" said Mary scornfully, "Glad-*i*-olus! Yesterday it was gladi-*o*-lus! what has changed it?" "It is not changed at all my good sister. It is only I that have changed; been converted; learned a truth." "Well, you can *emphasize* the *i* if you wish, but it is priggish. I shall go on with the *o*."

Miss Mary had a lover. He had learned the "new pronunciation" of glad*i*olus at the same time with the sister, Martha. It was only a few days after Mary's discovery of this latter fact, that she quietly

adopted the correct accent and thought it an improvement on the "old way."

Don't think it priggish to learn the correct way of expressing your thoughts.

If you have a harsh voice, cultivate it. A good teacher would be an advantage to you.

Words are the symbols of thoughts.

"Words are things," living things; so you have no right to abuse them. "A word fitly spoken is like apples of gold in pictures of silver," says Solomon.

Don't use large or grand words. Express your thoughts simply. Great words are apt to cover small thoughts and if you attempt to use a large word and use it incorrectly or mispronounce it, it makes you ridiculous.

Don't speak of a "party," an "individual," an "urchin" or a "juvenile," if you want to say anything about a man, woman or child, but call them by their right names.

If you wish to communicate the fact that a man has broken his leg, say so, don't say "he has fractured his limb." His arm also is his limb. Webster used the simplest language.

"On the other hand, avoid the colloquialisms and vulgarities of low life."

To return to pronunciation; a few examples may remind you of some of your own errors.

Never give u the sound of oo, when it should have the long sound. Many otherwise good public

speakers are guilty of this trick. You hear it in "*constitootion*" for *constitution*; "*dooty*" for *duty*. Also in *tube*, *tune*, *deduce* and many others. The diphthongal sound of eu is often vulgarly changed into oo as in *nooz* for *news*, *doo* for *dew*.

Pronounce *route*, as if it were spelled *root* and not *rowt*.

Pronounce *tour* as if spelled *toor* and not *tower*. Think of a "bridal pair" going on a "*tower*."

In *Arab* and *Arabic*, give a the short sound and place the accent upon the first syllable.

"Don't say *agriculturalist* for agriculturist.

"Don't say *illy*. There is no such word in the language. Say ill.

"Don't say *I have got* for I have. *Differ with*, for differ from."

Like I did, for as I did.

Less, for fewer. *Less* relates to quantity, fewer to number.

Balance, for remainder.

Alone when you mean only.

Likewise, for also. "Also classes together things or qualities, whilst *likewise* couples action or state of being."

Don't say *avocation*, for vocation—consult the dictionary on this point, as well as on all the other examples given. A dictionary of synonyms will be useful, as will also a good grammar.

Looks beautifully, for looks beautiful.

Preventative, for preventive.

Underhanded, for underhand.

Speciality, for specialty.

Casuality, for casualty.

Mutual, for common. Mutual is applicable to sentiments and acts, but not to persons.

Off of, for off. *Is*, for are. *Onto*, for on. Beware of the little foxes.

Don't confound the verbs lie and lay, sit and set, rise and raise. We *lie* down, *sit* on a chair, and rise from our seat. We *lay* down the book, set a chair aside, and *raise* the window. The principle parts of the intransitive verbs are:

Lie, lay, lain.

Rise, rose, risen.

Sit, sat, sat.

Of the transitive are:

Lay, laid, laid.

Raise, raised, raised.

Set, set, set.

Distinguish between *shall* and *will*. Fix firmly in your mind that, *I shall*, *you will*, *he will* are the forms of the future, and that *I will*, *you shall*, *he shall*, imply volition on the part of the speaker.

Will in the first person expresses a *resolution* or a *promise*, as, I *will* not go. I *will* give it you.

Will in the second person *foretells;* if you come at twelve o'clock, you *will* find me at home.

Will in the second person, in questions, antic-

ipates a *wish*, or an *intention; Will* you go to-morrow?

Will in the third person *foretells*. He *will* come to-morrow.

Would is subject to the same rules as *will*.

Shall in the first person *foretells*, simply expressing *what is to take place;* I *shall* go to-morrow.

Shall in the first person in questions asks permission; *Shall* I read?

Shall in the second and third persons, expresses a *promise*, a *command*, or a *threat*.

You *shall* have these books to-morrow. Thou *shalt* not steal. He *shall* be punished for this.

Should is subject to the same rules as *shall*.— Remarks on shall and will condensed from A. S. Hills' Rhetoric.

Among provincialisms, the following are quite common. *Rubbers* or *gums* for over-shoes. A Frenchman visiting at a house in America, asked where his friend was, when one of the family replied, "He is wiping his *gums* on the door-mat." "Oh, how filthy!" said the foreigner, "has he no tooth-brush?"

Right off, or *right away*, for immediately. *Right well*, for very well.

"He's a *crack* shot." "I've *got* the *boss* rifle." "Mary, go and *fix* yourself for the party." "He blamed *it on* me."

"These hats are *both just* alike," instead of "These hats are alike."

Answer and *reply* are used indiscriminately. An *answer* is given to a question; a *reply* to an assertion. When we are addressed, we *answer*; when accused, we *reply*.

Don't say *pants* and *gents*, for pantaloons and gentlemen. In speaking of the latter vulgarism, Alfred Ayres says, "If we say *gents* why not say *lades*."

We frequently hear, among people who ought to know better, such expressions as "I *done* it," for "I *did* it;" "I *seen* it," for "I *saw* it;" "He had *went*," for "He had *gone*;" "He will *learn* them," for "He will *teach* them."

Less than a week ago, I heard a "society young man" say, "Father is going to *take* and build an elegant *new* house on —— Avenue." What was father going to *take?* Would he or could he build an *old* house?

Young ladies are accused—and justly—of using extravagant adjectives; such as "dreadful pretty," "awful nice," "an elegant pudding," "the spendidest morning," "the most beautiful lemonade," "the sweetest bonnet," etc., etc., but their brothers are equally guilty of abusing the Queen's English in exaggerations like the following: "It rained floods and oceans." "It rained pitchforks and shovels." "He bagged piles of greenbacks," etc.

A man's language betrays his training and associations. His conversation reflects his character. Then strive to overcome the faults of bad training, or of the lack of training, by study and observation; by association with only those whose purity of speech is worthy of imitation. Study yourself and when you discover defects, from your conversation or otherwise, set to work to find a remedy. This, too, will be aided by the right kind of associates and surroundings, but communion with yourself will do more than all else.

If your own speech, language, grammar, etc., are what they should be, you will not notice the solecisms and mispronunciations of others, especially in the presence of others, and never in ridicule.

GENTLEMEN IN PUBLIC.

If a gentleman gives up his seat in a car to a lady whom you are accompanying, never seat yourself while he is yet standing, but insist upon his taking the first vacant place. Lift your hat to him when he first offers the seat.

A gentleman after being introduced to a lady must wait for her to bow first before he ventures to claim her as an acquaintance. This is Anglo-Saxon etiquette. On the Continent the gentleman bows first. An American gentleman takes his hat quite off to a lady; a foreigner raises it but slightly and bows with a deferential air.

If a gentleman wishes to speak to a lady acquaintance, he does not stop her on the street but turns and walks by her side. When leaving her he bows and raises his hat.

When any one, gentleman or lady, bows to the lady with whom you are walking, lift your hat whether you know him or her, or not.

Should you see ladies, whom you know, alight from or enter a cab or carriage, unattended by a gentleman, especially if there is no footman, advance, hold open the door and offer your hand, or protect the dress from the wheel; bow (a gentleman *always* raises his hat when bowing) and pass on. Or, should they desire it and you have the leisure, you may attend them where they are about to enter. Hold the door open while they pass in and follow them.

If a lady with whom you are unacquainted drops her handkerchief or anything she may be carrying, restore it to her and raise your hat.

If you render any little service, as the passing of her fare in the omnibus or street-car, raise your hat politely.

It is not etiquette for a lady to take a gentleman's arm in the street, unless she is an elderly lady, an invalid or has been wearied by a long walk. At night the arm should be offered; also in ascending long flights of stairs in public buildings.

In entering a church or a crowded concert room,

anywhere, where they are best aided in securing seats and escaping the jostling, gentlemen should precede ladies.

If occasion demands your remaining stationary upon the steps or in the portico of a public edifice, make room for ladies who may be entering, and avoid any appearance of curiosity regarding them.

Carefully avoid all semblance of staring at ladies passing in the street, alighting from a carriage, etc., and make no comment, even of a complimentary nature, in a voice that can possibly reach their ears.

On the promenade, always keep to the right, and do not elbow people, nor brush them, nor in any way show disregard for the comfort of others.

Don't hurry along as if the hour were your last. Take time to smile, or at least look pleasant if you meet a friend. And if you should be jostled against another, beg his pardon.

During business hours and in crowded business streets, no man should ever stop another, whom he knows to be occupied at such times except upon a matter of urgent need, when he should state his errand briefly and apologize for the detention.

If you are compelled to detain a friend when he is walking with a stranger, courteously apologize to the stranger and do not keep him long waiting.

If you are the stranger and your friend is detained, respond cheerfully to the apology offered

and draw aside, or walk on slowly, or else make arrangements to meet your friend at a given place. A friend should never be left suddenly in the street without an apology.

Upon passing servants or others inferior in station whom you wish to recognize, speak kindly, without bowing or raising the hat.

Never carry an umbrella in a crowd horizontally. It is better to make a stick of it than to endanger passers-by.

SMOKING.

Young men are advised not to smoke in public vehicles or any place where it is likely to be offensive. If they heed this advice they will never smoke, for if it is not offensive to any man, woman, or child, it is to everlasting principle—an abomination to the Most High—Don't smoke.

EATING.

As all necessary arrangement of the toilet, as well as attention to the person, should be private, so all your eating should be done in the dining-room, or at least at home and not upon the street.

CHEWING GUM.

There is another disgusting habit which has been indulged for several years, by men, women and children, that of chewing gum. It is only a little less ill-bred than snuff-dipping or snuff-taking.

Those who defend the "practice" of gum-chewing will tell you that it aids digestion and is therefore "hygienically proper." This is robbing Peter to pay Paul. If vigorous chewing excites an unusual or unnatural flow of saliva or of the gastric juices after luncheon, it takes just so much from the quantity necessary to digest your dinner. If you borrow for dinner you must keep on borrowing and by and by get so deeply in debt that you will be bankrupt in the coin necessary to carry on the daily operation of replenishing the physical system. Gum-chewing, tobacco-chewing, smoking, every unnatural or unbecoming habit, besides being ill-bred, is immoral.

It is not unusual to see several young men standing upon car-platforms, smoking and chewing gum, making life a burden to ladies going in or coming out of the cars.

AT THE THEATER, ETC.

"Don't bustle into a theatre or concert after the performance has begun, to the annoyance of others. Arrive early and be seated in time. The manager who will resolutely refuse permission for any one to enter an auditorum after the curtain has risen, will win for himself a golden meed of praise." At least let the manager prohibit the wearing of squeaking boots by a late comer.

Never comment upon a performance at the opera

or theater while it is in progress; nor upon a lecture or sermon. Give your neighbor credit for having eyes and ears. It will be a good subject for conversation when next you meet. And if he or she have not sufficient intelligence to appreciate the entertainment, your remarks will not enlighten him or her, but they may disturb others. Besides "talking in meeting" is a sort of egotism which you should avoid. You should care as much for your neighbor as for yourself and think more of his comfort than your own.

When you attend ladies to concerts or lectures, it is not expected that you will give up your seat to other ladies; it would not be proper for you to separate yourself from those under your care.

Should it be necessary for you to crowd past others and afterward resume your seat, be careful of dresses, etc., and apologize politely for the inconvenience you have occasioned.

Be as quiet and reverential in a picture gallery, or any place where works of art are exhibited, as you would be in church. Never criticize or comment audibly upon the subjects before you. Do not disturb the thoughts or emotions of those around you by any noise or bustle or by rudely pushing in before them.

Never attach yourself to a party of gentlemen and ladies, nor of gentlemen alone, unless invited to

do so, and even then you should be sure that it is agreeable to each member of the party.

AT CHURCH.

It is unnecessary to say that the utmost quiet and decorum should be observed in church, or that the hat should be removed in the vestibule, or that there should be no whispering, laughing or staring; yet to make these rules complete we add them to others which are necessary.

A gentleman should open the pew door and hold it open while the lady enters, then follow her and close the door.

If a stranger enter the church unobserved by the sexton and consequently be not provided at once with a seat, the pew door should be opened and the stranger motioned to enter.

Strangers should be provided with books and if they are unaccustomed to the service, the places for the day's reading should be indicated. Or if there is no separate book for his use, it is courteous to offer to share yours with him.

If a fan or a book is offered you, accept or refuse it with a silent gesture.

When the services are concluded, pass quietly and decorously out to the vestibule. Here you may exchange greetings with friends in a quiet way, but no loud talking or laughing should be attempted.

Should you visit a church of a different belief

from your own, pay the utmost respect to the services and conform in all things to the observances of the church. No matter how grotesque some of the forms may seem to you, observe them as if you believed in them.

When you enter a strange church, wait until the sexton shows you to a seat. It is ill-bred to enter a pew uninvited, or to enter an unoccupied pew without permission.

Never go to church during the service, for the purpose of seeing the building. Choose a time when you will be at liberty to move from place to place, thus getting a better idea of its architecture and disturbing no one.

KEEPING STEP.

In walking with a lady, always keep step with her by shortening your pace. She should also lengthen hers, thus compromising on a mean between her short and your long steps.

A GENTLEMAN OPENS THE DOOR

for a lady or ladies, and holds it open while they enter. He does this not only for ladies who are with him, but for others who are about to enter at the same time with him. As has been said (*several times,*) the gentleman holds his hat in his hand while the ladies pass in advance, if it is possible to hold the door open from the outside; if not he steps inside before them.

UP AND DOWN STAIRS.

A gentleman always precedes a lady up stairs and follows her down. If, however, the staircase is of sufficient width, he offers her his right arm and they ascend together.

IN TRAVELING

by boat or by railway, a gentleman should always consult the comfort of his fellow travelers before giving himself any unusual privilege, such as opening a window or a door. Those who would be affected by the change should be given the opportunity to object before the window is opened. This would be less mortifying than to be requested to close it. A person in delicate health cannot endure the draft of an open window or door, and may object to the smoke and cinders from the engine.

There are discomforts as well as pleasures in traveling, and if we would enjoy the one we must endure the other.

AT A PUBLIC TABLE.

As far as circumstances will permit, observe the same etiquette at a public, that you do at a private table. Set the example of decency, regardless of the boors with whom you may be surrounded. Generally there is no need of haste, but if there should be, you can still be a gentleman.

ENTERING A CARRIAGE.

If possible, enter a carriage with your back toward the seat you intend to occupy, so there will be no need of turning around, and be careful not to trample upon or crush ladies' dresses.

The seat of the lady or ladies, is of course facing the horses. The gentleman sits opposite to her, unless she invite him to sit beside her. The place of honor is on the right hand of the seat occupied by the lady.

ALIGHTING FROM THE CARRIAGE.

A gentleman alights first and then assists the ladies to alight. The servant may hold the door open; if there is no servant, the gentleman performs this duty of course.

BUSINESS—CORRESPONDENCE, ETC.

Manners aim to facilitate life, to get rid of impediments, and bring the man pure to energy. They aid our dealing and conversation, as a railway aids traveling, by getting rid of all avoidable obstructions of the road, and leaving nothing to be conquered but pure space.—*Emerson.*

Good manners are not to be put on for especial occasions like fine clothes, but should become a second nature; should extend to all the relations of life; to our business transactions, domestic rela-

tions; every act should be characterized by good breeding.

"Custom is an habitual practice, whether of individuals or communities." Good customs should become fixed habits with young men, so much so that they would never be tempted to do anything except in the right way, according to the best customs.

Some men, we are sorry to say, practically adopt the opinion that the courteous observances of social and domestic life are wholly inapplicable to business intercourse. Although the observance of elaborate ceremony in the more practical associations of busy outer life would be absurdly inappropriate, that careful respect for the rights and feelings of others, which is the basis of all true politeness, should not, under these circumstances and in these relations, be disregarded.

The secret of the popularity of some business men with their compeers and employes, lies often rather in the manner than in any other characteristic. You may observe in one instance a universal favorite, to whom all his associates extend a welcoming hand, as though there were magic in the ready smile and genial manner, and who is served by his inferiors in station with cheerfulness and alacrity, indicating that a little more than a business bond draws them to him; and, again, an upright but externally repulsive man, though always

commanding respect from his compeers, holds them aloof by his frigidity, and receives the service of fear rather than of love from those to whom he may be always just and "even human," if never sympathizing and unbending.

A young man can begin business with a small cash capital and succeed well, provided he is well supplied with that best stock in trade, sincerely affable and refined manners, along with a knowledge of business rules which include intelligent letter-writing.

Closely written postal cards and long letters receive little favor from busy men; it is, therefore, important that you learn to say what you desire to say briefly and to the point.

I have given the forms of address, signature, etc., and general directions for correspondence in the chapter on Letters and Letter-Writing. I will add here a few hints and forms, although the varying circumstances under which letters are written, make it impossible to do more than give a mere suggestion for the guidance of the beginner. Practice and good judgment will do the rest.

In answering a business letter always state the substance of the letter received, before the answer is given, that the correspondent may have the matter recalled to mind; as this will save him the time and trouble of referring to his letter-book. Every careful business man keeps a letter-book, into

which is copied by means of a press, every important letter:

OMAHA, NEB., Nov. 15, 1889.

MESSRS. A. C. MCCUNE & CO., Chicago.

Gentlemen:—Your favor of Nov. 1, in which you offer us the Natural History of Mexico, in ten folio volumes, for five hundred dollars ($500) is received, and we herewith enclose our check for the amount, with the request that you ship them by U. S. Express at once.

Thanking you for the liberal reduction from your former figures, we are,

Very truly yours,

JOHN HARLAN & CO.

A business letter should receive an immediate reply, which should be as brief as is consistent with a proper understanding of the matter under consideration.

The foregoing letter indicates a previous correspondence; an order for books without any preliminary correspondence must state explicity what is wanted. Give the author's name, edition, date of publication, name of publishers, etc. Much annoyance is caused by carelessness in ordering books and other merchandise.

MILWAUKEE, WIS., June 1, 1889.

MESSRS. POTTER & COALES, Philadelphia.

Dear Sirs:—Please send me by American Ex-

press, C. O. D., one copy of McMaster's History of he United States, second edition, 1889, Harper & Brothers, Publishers.

When writing to a person or firm for information for your own benefit, enclose a postal card, with your name and address upon it, for the answer.

In ordering goods of any kind, send in your order early enough to allow for possible delay in filling. That is, order some time before you need them.

If errors occur in a bill or invoice of goods, state the fact to your correspondent, briefly but courteously. Never write an impudent or impatient letter.

DES MOINES, IOWA, June 15, 1889.

MESSRS. MARSHALL, JONES & CO., Chicago.

Dear Sirs:—The goods ordered of you June 10, are received, with the exception of six dozen silk handkerchiefs, which are missing, although they are charged in the bill. Your early attention to this omission will oblige me.

Respectfully yours,

J. W. JONES.

ANSWER TO THE ABOVE LETTER.

CHICAGO, June 17, 1889.

MR. J. W. JONES, Des Moines.

Dear Sir:—We regret the omission of part of your order from our last shipment of goods to you. Our shipping clerk was ill and his place temporarily

supplied from another department; hence the blunder. We ship the goods to-day. Hoping you will suffer no great inconvenience on our account, we remain, Sir, Very truly yours,

MARSHALL, JONES & CO.

FROM A MERCHANT REQUESTING PAYMENT.

ROCK ISLAND, ILL., Oct. 12, 1889.

MR. JAMES ANDREWS, Moline, Ill.

Dear Sir:—Having several heavy engagements to meet next week, I am under the necessity of asking you to settle my bill for the quarter ending September 30, to-morrow or the next day. The amount of bill rendered is $110.75, which can be paid as usual by check on the First National Bank, or to my collector who will call upon you day after to-morrow. I am Sir, Respectfully yours,

NATHANIEL MACOMBER.

ORDERING A MAGAZINE.

ANDOVER, MINN., April 5, 1889.

THE FORUM PUBLISHING CO., New York.

Gentlemen:—Enclosed, find post-office order for $5.00, for which please send me the Forum one year, beginning with No. 1, Volume V—March 1889.

Respectfully yours,

MRS. SILAS MORGAN.

LETTERS OF APPLICATION.

Probably there is no more difficult letter to write than one of application, as it is a delicate matter to speak of one's ability to fill the position sought without seeming egotism. If you have had experience in work similar to that for which you apply, say so frankly but modestly. If you have had no experience, state what advantages you have had that will be likely to qualify you for the work. Write your application yourself, in your own words, as your style and hand-writing are the test of your adaptability to the position. Send with your letter copies of any good testimonials you may have. If your application is made in answer to a newspaper advertisement, paste or pin the advertisement to the head of your letter.

APPLICATION FOR POSITION OF BOOK-KEEPER.

BUFFALO, N. Y., January 4, 1890.

MESSRS. THOS. MITCHELL & CO., Syracuse, N. Y.

Gentlemen:—I am informed that your book-keeper is soon to retire from your service, and I desire to make application for the position. I am a graduate of the Monroe Business College of this city and have taught bookkeeping for two years in the same institution. I will be glad if you will give me a trial. Very respectfully,

JAMES KEELER.

ANSWERING AN ADVERTISEMENT FOR A PARTNER.

CINCINNATI, OHIO, August 4, 1889.

MR. JAMES SHEAN, Pittsburg, Penn.

Dear Sir:—I notice in this morning's "Inquirer" your advertisement for a "Partner in the book publishing business." I have a little capital which I wish to invest and would be glad to open a correspondence with you. Please give me full particulars and references. Should our correspondence be likely to result in a partnership, I will forward to you satisfactory references.

Respectfully yours,

GEORGE CONNELLY.

LETTERS ON LITERARY MATTERS.

Letters to editors and publishers should be as brief as any other business letters. Make no mention of personal matters of any kind; you only prejudice the editor against your manuscript by so doing. Mr. C. M. Hammond in "The Writer", volume 1, speaking of sending articles to publishers: "I say *send*, and this is very important. Enclose simply a note, like this.

"BOSTON, March 17, 1887.

"*Dear Sir:*—If the article enclosed is worth nothing to you, please return it in enclosed stamped and addressed envelope.

Truly yours,

JOHN SMITH.

"Don't explain that you are a graduate of Harvard, that you are the author of such a book or such and such articles, that you have traveled extensively, that you are forty-five years old, that you don't need money, that you are a friend of James Jones, —or anything else in fact. The sample letter above is enough. The editor can read it at a glance and involuntarily looks at the manuscript. The title or the first few lines will tell him whether he will or will not want the article."

Henry Holt, in the same volume, says: "Don't bore publishers. * * * An author's desire to expound or explain his manuscript awakens at once an impression that it has been written by a man not over wise. A reasonable man must realize that he can't expound or explain his book to the public. It must explain itself, and if it can't do that to the publisher's reader, it certainly can't to the public. When a manuscript is offered in a way that shows a realization of these facts, the presumption is at once aroused that the author has at least, common sense and good taste."

Before sending a manuscript to a publisher, write your name and address on the upper right hand corner of the first page. Also enclose postage for its return in case it is rejected.

BOSTON, MASS., Feb. 12, 1889.

MESSRS. POTTER & COALES, Philadelphia.

Gentlemen:—Will you please examine the en-

closed manuscript, with a view to publishing it, if it meets your approval. If your answer is favorable, the business details can be arranged later on.

Respectfully yours,

Mrs. Clara Benedict.

As every letter has an individuality of its own, it is impossible to give forms to aid in every emergency —for the obligation to write an occasional letter is an emergency to those unaccustomed to epistolary correspondence.

The rules for letter-writing should be carefully studied.

Learn to express your ideas clearly and briefly. Of course you must have ideas before you can learn to express them.

Before you begin to write a letter, know just what you want to say, and then say it.

While learning to write letters, it is well to first make a rough draft on any scrap of paper and study it, to see if it is just what you want to say. If not change it and keep changing it until it is "right." I would not advise you to continue in this way, but to arrange your ideas in your mind and then transcribe them at once upon the note paper. Practice will soon enable you to do this.

As soon as you have learned the proper titles, forms of addresses and signatures, superscription, etc., depend upon yourself and not upon "letter-writers." They are poor crutches to lean upon,

except in ceremonious communications, in which case etiquette demands certain forms.

HINTS IN GENERAL.

"Manners," says Edmund Burke, "are of more importance than laws. Upon them, in a great measure, the laws depend. The law can touch us here and there, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality they aid morals, they supply them, or they totally destroy them."

Never jest upon serious subjects. Avoid scandal. If another person attempts to retail ugly rumors, put a stop to it by kindly requesting him to desist.

There are other ways of encouraging scandal-mongers besides giving them the spoken word. A sneer, a curl of the lip, a raising of the brows, a shrug of the shoulders, often suggest more than the most cruel words. It is cowardly and contemptible to do this and no gentleman will be guilty of it.

Never laugh at your own wit, or your own stories.

Avoid all personalities.

Never flatter; it betrays a want of delicacy. Neither rebuke harshly; this betrays a want of sympathy or feeling. If a friend has done well, tell him so honestly. If he has done wrong, kindly and

gently point out his error to him and to no one else. He will thank you for it.

"Don't borrow books, unless you return them promptly. If you do borrow books, don't mar them in any way; don't bend or break the backs; don't fold down the leaves; don't write on the margins; don't stain them with grease spots. Read them, but treat them as friends that must not be abused."

When reading a book belonging to a public library, don't proclaim to the reading public how acute you are in discovering nice points and sentiments, by marking them with ink or pencil. No body cares to have the beauties of an author labeled and ticketed; he wants to discover them for himself.

Keep your appointments religiously. If you promised to meet any one and especially a man of business at a certain hour, let nothing avoidable detain you. If any unforeseen event compels you to break the engagement, send word by special messenger to the person who expects you.

Never betray a confidence. If you accept it, you have no right to divulge it by word, look or sign. Be careful what sort of confidences you take into your keeping.

Be very sparing of your own confidences to others. Keep your own secrets and you will have nothing to regret on that score.

Retailing the unkind things that have been said of you, or speaking ill of a rival in your trade or

profession is in very bad taste; besides being a confession of your conscious or unconscious inferiority.

Every city has its ordinances against fast driving; nevertheless there are young men calling themselves gentlemen, who disregard the law, with the result sometimes of injuring women and children by causing runaways, etc. If an accident of this kind does happen, a man if he is a gentleman, will do all in his power to right the wrong he has done, so far as it can be righted. Gentlemen never violate the laws—either civil or social.

"Don't be selfish; don't be exacting; don't storm if things go wrong; don't be grum and sullen; don't fret—one fretful person in a house is ruin to its peace; don't make yourself in any particular a nuisance to your neighbors or your family."

Don't chew gum! Yes, I am aware I have said this before, and I am going to say it again.

A gentleman should know how to box, fence, ride, drive, shoot, swim and dance. He should practice every "accomplishment" that will give him strength and grace.

He should practice also the virtues which will give him grace and strength of character. Chief among these is self-respect. "Men of character are the conscience of the society to which they belong." No change of circumstances can repair a defect of character. Manners are the reflex of character. Life is made up of little things. Atten-

tion to details is the sign of a great mind. Attention to the little courtesies of life stamp you as a gentleman; neglect of them proclaims you a boor.

Never contradict any one. Say "I beg your pardon, but I think you are mistaken." Disputing is apt to engender ill feeling, therefore don't dispute.

Never correct inaccuracies in the statements of others.

Never sit with your back to a person unless unavoidable, in which case ask to be excused.

Of course no gentleman will use profane language.

Don't stand before the fire when there are others in the room.

WASHINGTON'S MAXIMS.

In Thomas Jefferson's works are published some rules of etiquette regarding first calls, applicable to official society at Washington. George Washington gives to the world, through Mr. Sparks, his "RULES OF CIVILITY AND DECENT BEHAVIOR IN COMPANY," which hold good everywhere. We reproduce them here.

1. Every action in company ought to be with some sign of respect to those present.

2. In the presence of others sing not to yourself with a humming voice, nor drum with your fingers or feet.

3. Speak not when others speak, sit not when others stand and walk not when others stop.

4. Turn not your back to others, especially in speaking; jog not the table or desk on which another reads or writes; lean not on any one.

5. Be no flatterer, neither play with any one that delights not to be played with.

6. Read no letters, books or papers in company; but when there is a necessity for doing it, you must not leave. Come not near the books or writings of any one so as to read them unasked; also look not nigh when another is writing a letter.

7. Let your countenance be pleasant, but in serious matters somewhat grave.

8. Show not yourself glad at the misfortune of another, though he were your enemy.

9. They that are in dignity or office have in all places precedency, but whilst they are young, they ought to respect those that are their equals in birth or other qualities, though they have no public charge.

10. It is good manners to prefer them to whom we speak before ourselves, especially if they be above us, with whom in no sort we ought to begin.

11. Let your discourse with men of business be short and comprehensive.

12. In visiting the sick do not presently play the physician if you be not knowing therein.

13. In writing or speaking give to every person his due title according to his degree and the custom of the place.

14. Strive not with your superiors in argument, but always submit your judgment to others with modesty.

15. Undertake not to teach your equal in the art he himself professes; it savors of arrogancy.

16. When a man does all he can, though it succeeds not well, blame not him that did it.

17. Being to advise or reprehend any one, consider whether it ought to be in public or in private, presently or at some other time, also in what terms to do it; and in reproving show no signs of choler, but do it with sweetness and mildness.

18. Mock not nor jest at anything of importance, break no jests that are sharp or biting; and if you deliver anything witty or pleasant, abstain from laughing thereat yourself.

19. Wherein you reprove another be unblamable yourself, for example is more prevalent than precept.

20. Use no reproachful language against any one, neither curses no revilings.

21. Be not hasty to believe flying reports to the disparagement of any one.

22. In your apparel be modest, and endeavor to accomodate nature rather than procure admiration. Keep to the fashion of your equals, such as are civil and orderly with respect to time and place.

23. Play not the peacock, looking everywhere about you to see if you be well decked, if your shoes

fit well, if your stockings set neatly and clothes handsomely.

24. Associate yourself with men of good quality if you esteem your own reputation, for it is better to be alone than in bad company.

25. Let your conversation be without malice or envy, for it is a sign of tractable and commendable nature; and in all causes of passion admit reason to govern.

26. Be not immodest in urging your friend to discover a secret.

27. Utter not base and frivolous things amongst grown and learned men, nor very difficult questions or subjects amongst the ignorant, nor things hard to be believed.

28. Speak not of doleful things in time of mirth nor at the table; speak not of melancholy things, as death and wounds; and if others mention them, change, if you can, the discourse. Tell not your dreams but to your intimate friends.

29. Break not a jest when none take pleasure in mirth. Laugh not aloud, nor at all without occasion. Deride no man's misfortunes, though there seem to be some cause.

30. Speak not injurious words, neither in jest nor in earnest. Scoff at none, although they give occasion.

31. Be not forward, but courteous, the first to

salute, hear and answer, and be not pensive when it is time to converse.

32. Detract not from others, but neither be excessive in commending.

33. Go not thither where you know not whether you shall be welcome or not. Give not advice without being asked; and when desired, do it briefly.

34. If two contend together, take not the part of either unconstrained, and be not obstinate in opinion; in things indifferent be of the major side.

35. Reprehend not the imperfection of others, for that belongs to parents, masters and superiors.

36. Gaze not on the marks or blemishes of others, and ask not how they came. What you may speak in secret to your friend deliver not before others.

37. Speak not in an unknown tongue in company, but in your own laguage; and that as those of quality do, and not as the vulgar. Sublime matters treat seriously.

38. Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

39. When another speaks, be attentive yourself and do not disturb the audience. If any hesitate in his words, help him not, nor prompt him without being desired; interrupt him not, nor answer him till his speech be ended.

40. Treat with men at fit times about business, and whisper not in the company of others.

41. Make no comparisons; and if any of the company be commended for any brave act of virtue, commend not another for the same.

42. Be not apt to relate news if you know not the truth thereof. In discoursing of things you have heard, name not your author always. A secret discover not.

43. Be not curious to know the affairs of others, neither approach to those that speak in private.

44. Undertake not what you cannot perform; but be careful to keep your promise.

45. When you deliver a matter, do it without passion or indiscretion, however mean the person may be you do it to.

46. When your superiors talk to anybody, hear them; neither speak nor laugh.

47. In dispute be not so desirous to overcome as not to give liberty to each one to deliver his opinion, and submit to the judgment of the major part, especially if they are judges of the dispute.

48. Be not tedious in discourse, make not many digressions, nor repeat often the same matter of discourse.

49. Speak no evil of the absent, for it is unjust.

50. Be not angry at table, whatever happens; and if you have reason to be so, show it not; put on a cheerful countenance, especially if there be strangers, for good humor makes one dish a feast.

51. Set not yourself at the upper end of the

table; but if it be your due, or the master of the house will have it so, contend not, lest you should trouble the company.

52. When you speak of God or his attributes, let it be seriously, in reverence and honor, and obey your natural parents.

53. Let your recreations be manful, not sinful.

54. Labor to keep alive in your breast that little spark of celestial fire called conscience.

PRINCIPAL AUTHORS CONSULTED.

Ayres, Alfred (Pseud. for Dr. T. E. Osmun.)
Bacon, Lord.
Bazar Book of Decorum.
Bulwer.
Burke.
Carlyle.
Censor, (Wm. Cooke Taylor, L.L. D.)
Chesterfield, Lord.
Dahlgren, Mrs. Admiral, Etiquette of Social Life in Washington.
Duffey, Mrs. E. B.
Emerson.
Hamerton.
Higgings, T. W.
Hill, D. J., Elements of Rhetoric.
Mahaffy, Art of Conversation.
Mathews, Words, etc.
More, Hannah.
Practical Etiquette, by N. C.
Sherwood, Mrs. John.
Social Etiquette of New York.
Thackeray.
Ward, Mrs. H. O.
Washington, (Sparks.)
Writer, The.
And various journalists and magazine writers.

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